

## AN AUTOBIOGRAPHICAL SKETCH.

By JOSEPH ARMITAGE.

Having been so often asked to give from the platform an account of how I became a Spiritualist, and my experience in the Movement, I purpose giving a sketch of my life and my development as a Medium, that others now on the way may have some idea of what Mediums have had to contend with in days gone by; yet I have not had to encounter the difficulties that others before me have had to face.

**BIRTH, PARENTAGE AND SCHOOL DAYS.**—I was born of humble parents, on March 27th, 1843. My father, Henry Armitage, who came from Kirkheaton, near Huddersfield, assisted on my grandfather's farm; my mother, Rachel Wright, and, as far as I know, her parents before her, were natives of the parish of Dewsbury, now a borough. I was their only child. My father died at the age of twenty-five, when I was in my fifth year. My mother and I then had to live with my grandmother at Batley Carr, whose small income was derived from rents of property left by my maternal grandfather; but my mother kept a mangle, to help towards her support and mine. They were church-going people, and in my early years I was trained in the Church of England Schools, both week-day and Sunday, at Batley Carr. The Rev. John King was then the incumbent, and in the year 1850, I received from him, at the Anniversary, the highest reward in the school for regular attendance, which consisted of a small copy of the New Testament and Psalms, and which book I have to-day. I may just say, that my father having passed away when I was so young, and my mother and I living with grandmother, whose name was Sarah Wright, I usually got the name of Joe Wright, and I would either answer to that or to Armitage. My mother was better known as Rachel Wright than by her married name.

**THE TOBACCO PIPE.**—What was to me a remarkable incident I well remember, and I will introduce it here. When I was about nine years of age, some old people came to visit my grandmother, and they brought with them their tobacco and pipes. We had never had any of these things in our house, and I was interested in hearing their conversation over the qualities of their tobacco; the statement that they would rather be without their dinner than their pipe impressing my mind deeply. Their long clay pipes, of a colour resembling that of our fixtures, they had set up on end, and on going home had left them. When I had the place to myself, I thought it was an excellent opportunity to become practically acquainted with the wonderful merits of tobacco. I sat close to the fire, gathered my skirts about my knees, hiding the much coveted prize till all was ready for making a commencement. The pipes were empty, but they were so well seasoned that I was well satisfied. I put the head of the pipe into the fire, as I had seen our visitors do, and when I took it out and gave it a pull, the result was by no means up to my expectations: it was anything but gratifying to the taste. I thought I had not warmed it enough, as I had seen the head of the pipe blaze when in the fire, so I placed it among the burning embers again, and in due course gave it a second pull, with a worse effect on my palate than on the first occasion. I formed a very unfavourable opinion of tobacco, but thinking this might arise from my immature experiences, I resolved not to be baffled, but prosecute my researches still further. Again I warmed up the pipe, and gave it a third pull, with the result that it made me very sick, and I fell into the fender amongst the fire-irons. Fortunately my mother came in and took me up; thinking I was in a fit; but when I came round a little I told her the truth, and the broken pipe corroborated my story. "It was only an empty pipe," she said; but I thought if an empty pipe could do so much, what would have been the effect if it had been full? and from that day to this, I have never tried to smoke tobacco-pipes or cigars.

**FIRST RELIGIOUS EXPERIENCE.**—About this time the Rev. J. King was succeeded by another clergyman, who is still vicar of Batley Carr, and it was under him that I had my first feeling of religion and truthfulness put to the test. When he came to the church he adopted a new method of conducting the Sunday School, which did not meet with the approbation of the scholars. He put all the larger scholars at the top of the school, and did not give them preference according to their attainments. Size was the mark of merit, and as I was small for my age, and the pet of my mother, I had a certain amount of dignity and a feeling of independence, and he was just the man to take it out of me; for he put me down a class lower than I was, to be in accordance with my stature, and told me that I should be moved up next time

there was a moving. I waited the time, and when it came he made the two first classes into one, and moved all the others up, with few exceptions, but I was the only one to be left out in my class, and I was thrown back on the promise that I would be promoted next time. This I could not stand, and I demanded my cap of the teacher that I might go home at once. This caused a little disturbance in the class. I was crying bitterly, when the rev. gentleman came to the class to see what was the matter. I told him straight that he had not kept his word. He looked at me, and stammered and asked me what I meant. I reminded him of what had been done and the promise he had made to me; the result was that I would go home there and then at any risk; and I did so, telling my mother that I would not go to that school again while under his control. He came to our house on the following day to tell my mother what a bad boy I had been, and promised if I would go back I should have my former place. But, no; I could not, though she tried to persuade me by offers of money—first 6d. then 1s. and so on till it amounted to 2s., the possession of which sum at that time would have made me fancy myself as rich as a Rothschild. But I could not be induced by any means; though I felt it was a trial to mother, that I severed myself from the Church Sunday School. I then went with some cousins to the Methodist New Connection Chapel and Sunday School, Dewsbury.

**MOTHER'S DEATH.**—My first work was to wind bobbins, after that I learnt to weave. At the age of thirteen, I gave up weaving, and went to be what was called a "wooden laddy minder." I got my certificate of birth, and passed the doctor as a full-timer, at 8s. per week. This work I followed until my mother's death, but as she had a somewhat lingering illness, being dropsy and subject to fits, brought on by trouble at first,—and as she got worse and could not wait on me, she asked an uncle of mine to take me to live with him. It was a family of eight, some older and some younger than myself. When on her death-bed she asked the same uncle to promise to see that I was taken care of, which promise he faithfully kept as far as he could. It is due to the memory of my mother to say, that if there was anything she could do for me, she was ready to do it with that untiring love which is one of the graces of a true mother. Her only regret at leaving this world, was the thought of my being bereft of her protecting care. But the time came, and she passed to the other side in May, 1857.

**A NEW HOME.**—I was now turned fourteen years of age, without father, mother, sister or brother, with a world to face, of which I knew little. I was in the hands of kind friends and relatives. At my mother's funeral, I remember the friendly gathering, and overheard a conversation between one of my cousins and my uncle, with the view of my going to live with the former. My uncle said he would leave me to decide. As there was only one child, a little girl, in my cousin's family, I decided to go; and I have no cause to regret the step I took, as he behaved like a father to me, and also to his wife I have every reason to be grateful. But I was no longer the spoilt child of an indulgent mother; and when I look back through the experiences of life, I now realize that the loss of my mother was the best thing that could have happened to me, as it threw me on my own responsibility, and developed a quality of self-reliance. My cousin being a woollen manufacturer at Batley Carr, I resumed cheerfully my old work at the loom. I constructed a little loom, 12 inches by 9 inches, and began to try to weave patterns of cloth, and in this pursuit I spent most of my spare time. In this my cousin encouraged me, saying it would ultimately bring me in my living, which proved true.

**AMONGST THE METHODISTS.**—Although those I lived with went to Church, I still attended the New Connection chapel and school at Dewsbury. I became a member of that body, and attended the class-meeting, and other things associated therewith. My course ran pretty smoothly till I was about twenty years of age, when an unpleasantness with my cousin's partner decided me to take another step. My little loom and the labours I had undertaken with it, had put me in a position to get a living with it, either with my head as a designer or my hands as a weaver. I found a situation as a designer, at 26s. per week. I had two or three changes about this time, which appear as links in my chain of experiences. I remember telling a scholar that left the New Connection to go to the Unitarians, that he was going to Hell; and I did it sincerely, although I knew nothing wrong of my school-fellow, only that he had left the "cross," the "blood," and the "saviour," and gone to the Unitarian chapel. But about this time my class-leader and I, with some of the other scholars in the first select class, had some very shabby

tricks played upon us, and it made me doubt our teacher's religion and his sincerity as a Christian. I used to try to take some notes of the sermons I heard. One of the best ministers preached on a Sunday morning, on the subject, "Man is judged according to the deeds done in the body," and put in the balance of Justice in a manner that I could fully endorse. In the evening the same preacher took for his subject, "Sin cannot enter the Kingdom of Heaven," and he said, if a man died of one sin unrepented of, no matter what his former life had been, he could not enter Heaven. Having preached in this strain, when I compared the morning subject with that of the evening, I could not reconcile them: the one making it easy to get to Heaven by doing good deeds, they outweighing the bad ones; and the other discourse indicating that the one sin unrepented of should send a man eternally to that lake of fire and brimstone, which I then believed in fully. The Wednesday following was the renewal of our quarterly tickets, and as that minister would be present at our class-meeting, I resolved to ask him to explain the matter. He told me that I had not taken it in the light he had anticipated, as he had written the sermons to cover the subject, but he had not compared them as I had done. He said I seemed to be a thinking person, and he would advise me to think for myself; which advice I put into practice, and considering the treatment of my class-leader and his mode of living, I decided to leave the school and chapel.

**MARRIAGE.**—When I got the situation as designer, I removed to my uncle's home, where I lived when my mother died. I now began to think of providing a home for myself and finding a partner in life, in which I succeeded, and a happy union it has been and is still. There were three things I determined on: first, I would not marry till I could keep a wife; second, I would have a home of my own to go to; third, I would not marry till twenty-one years of age. These things I adhered to, and on March 29, 1864, I was married at Batley Church, being just one day over twenty-one, and in the evening we went alone to our own home, top of Batley Carr.

**UNITARIANISM: MANHOOD'S STRUGGLES.**—Being of a religious turn of mind, I now thought I would like to know what sort of exchange my former friend and class-mate had made with the Unitarians. I accordingly visited the chapel, and was delighted with what I heard. The Rev. Charles Howe, now passed on, was the minister, and the doctrines he preached were to me a thing I could entirely endorse. From him and my old school-fellow I received the right hand of brotherly love, and I became united with their work, both in Sunday School and Chapel. I soon became a Sunday School teacher, and felt I had got a step higher on the ladder of progress. I worked with pleasure in my new sphere. The firm I was engaged with got into difficulties, and I had to leave my situation. I tried to do a little on my own account, but being short of capital, I accepted a situation in a different department, as I found that the designing and study began to encroach upon my health, my constitution not being strong. I became power-loom timer for eight looms, at 24s. per week, and my health seemed to improve; though when I caught cold I had quinsy and rheumatism. I was rather addicted to dwelling on the dark side of things, meeting trouble half-way, and was disappointed if it did not come. Thus I struggled on for some years, until I encountered the severest trouble I have ever had to face.

**SMALL-POX AND VACCINATION.**—It was in the year 1870 that the blow fell, in the months of April and May. I had then five children: two girls and three boys. My eldest was a girl, the next two boys, then another girl, followed by a boy. The three eldest went to the school, and as small-pox was rife in the neighbourhood, I feel certain that it was from school that Albert brought the disease. I was much with him in his illness, and I took the disease also. I was down seven weeks, during which time two children died by my side, and one on my knee. The first death occurred on April 26, the second on May 10, and the third and eldest died on May 26. As I was recovering, rheumatics set in, and I had to walk with two sticks till I went to Askern. I came back quite restored. It may be asked whether my children were vaccinated? Only the eldest, George Henry, who was successfully vaccinated, without my knowledge, while at his grandfather's. Yet he also took the disease, had it the worst of the five, and from the time he was attacked till his death, his sufferings were of the shortest duration. The doctor's certificate did not state that he died of small-pox, as in the case of the others, but a Latin word was used, which I did not understand, but was told it meant blood-poisoning. So much for vaccination. I may add that the two girls got better, and with little trouble, although not vaccinated.

**SPIRITUALISM!**—I continued to attend the Unitarian school and chapel when I got better, and was Superintendent on alternate Sundays till 1872, when occurred the most momentous event in my life: **WHEN AND HOW I BECAME A SPIRITUALIST.** I had a cousin, W. Fenton, who had been in America about four years, and on his return I had some conversation with him on "Spiritualism." The name was new to me, and what he told me was new also. In other matters I gave him credit for speaking the truth, but in this I must say I doubted him: it seemed to me so unreasonable, ridiculous even. I had then taken more than one step in religion, that was at one time unpremeditated; I was reminded also of my old class-mate, who, I said, would go to Hell because he joined the Unitarians, and so I came to the conclusion that before condemning any more, it was my duty to see, hear and investigate for myself.

**THE VISIT TO BOWLING.**—One Sunday in September, 1872, according to previous arrangement, W. Fenton and I set out for Bradford, walking the distance, about eight miles. We arrived at our destination, Harker's Yard, Bowling, about midday. We attended the afternoon service, going up some steps to an upper room, over a stable. The place was comfortably seated, and we took up our position about the middle of the room. We were all eyes and ears, and my curiosity had reached the highest pitch. At the top of the room a long table stood, behind which was John Blackburn, as medium, with Nathan Wood at one end and Joe Bland at the other. Nathan gave out a hymn and read a lesson, and after singing the second hymn John Blackburn stood up and gave a discourse under spirit influence; I trying all the time, within my own mind, to find fault if possible, but I failed in doing so. When he had concluded, the control said if it were not impertinent on his part, he would give his name; and Nathan Wood said he might do so. He said: "My name is Squire Walker; I lived at Stainland, and I passed away"—naming the date which I do not now remember: but I will never forget Fenton's turning to me, saying: "Ey gum! Joe, I know him." I answered at once, so that they all could hear: "If tha does, for God's sake ask him some'at." He did so, and was told his father's name, George Walker, also his mother's, and that he wound bobbins when in earth-life; he told who his uncles were and what they did. All these answers were known to be correct, but the spirit said: "I will tell you something you do not know: my father made an organ; he sold it for £8 but only received 30s. He is now making another, and has put eight stops into it." He said his mother was a clairvoyant, and had seen things spiritually from her girlhood. Then he asked for a favourite hymn, and the meeting closed. We stopped behind to question John Blackburn. We found him nearly blind, and what greatly astonished us, without any knowledge of what he had just been saying. He was not aware of the particulars that had been given through him, which puzzled us more than ever; and the only thing that remained was to go to the place and make inquiries, and prove whether what we had heard was true or not. In the evening we attended Wade's Meeting Room. The service was conducted by J. Wade, and several mediums spoke, but nothing note-worthy took place till Tom Tate got up, and spoke in a foreign language. No one understood it, but it made me think of the Tower of Babel and the day of Pentecost.

**THE PROOF.**—My companion, W. Fenton, had been working at Stainland before he went to America, and had made the acquaintance of Squire Walker and his father and relations, but as to his death and other particulars that had been stated, he was quite ignorant. We therefore resolved to go to Stainland, to prove the truth of what we had heard from John Blackburn. The following Sunday was my turn to be superintendent in the Sunday School, and I could not go; but I said to Fenton: "If you go, I will believe this time, whatever the result may be." He went, and made straight to George Walker's, who, when he recognised his visitor, gave him a hearty welcome, asking him, after so many years' absence, what had brought him that day. He replied that he had come on a very peculiar errand, but if he would give him the information required, he would be told all about it. Fenton asked where their Squire was. The father shook his head, and said he had passed away on a certain day, corresponding exactly with the date that had been given through John Blackburn, at Bowling. Fenton then asked: "You have made an organ, have't you?" "Yes." "And you sold it?" "Yes." "Did you ever get paid for it?" He replied: "I think, lad, thou'rt a little bit quizzzy to-day; but to tell the truth I did not, for I sold it for £8, and only got 30s. towards it." Another fact.



"You have another making now, have you not?" "Yes, lad, it is there covered up with that shawl." "How many stops have you got in it?" "Eight," he replied. Another hit. Then Fenton told the whole affair to the father and mother, as to what took place the Sunday before. They agreed to have a sitting at the table, and the father went and played the favourite tune of Squire's on the unfinished organ. As he played, the table beat time. Two of Squire's cousins came in, and were told the wonderful story. They sat down close by the door on the stair steps, and seeing the table move, they said they would believe if it moved towards them. The table answered that it would do so, and so it did; but when it had got close to them, they sprang to their feet, and ran out at the door as fast as they could, and up the hill, never stopping to look back for some time, and there was no persuading them to return. Fenton spent the day with Walker's family, and learnt from the mother that she had been a seer all her life. When he returned, he told me the story as I have now given it. I did not doubt him for a moment, as I said I would believe before he started, though I had doubted his previous statements on the subject.

AT A PRIVATE CIRCLE.—Our next object was to investigate the matter for ourselves, but how or where we had little or no idea. The nearest place we knew of was Bradford; and there was Mrs. Butterfield, of Morley, who had been lecturing in Batley Town Hall, some time before, and had made an impression on some. We got to hear of a family who had sittings, and it happened to be someone that we knew very well. His name was David Boocock, a local preacher in the Primitive Methodist body. We went to his house, and asked him if he could allow us to attend his sittings. He said only their own family sat, and simply to see whether there was anything in Spiritualism; if it was true, he could scarcely believe it; and if false he felt it to be his duty to expose it. We were both at one in our object, and ultimately he agreed to let us sit with them. We went on the Tuesday evening following. The sitting was held in a room up stairs, and in total darkness. This I could not appreciate, as we could not see how it was done. Six of us sat down: Boocock and his wife, her sister and brother, Fenton and myself. They had sat several times, and the brother-in-law had just begun to be worked on by the spirits. He shook and tried to speak, but could not utter any words understood by us; he seemed like someone in a fit. On the following Tuesday we went again, and begged that we might have a light. I suggested a candle in the far corner of the room, placed on the floor; anything so that we could see. This was agreed to, and we sat for an hour, the brother being worked on just the same as if he had been in the dark, only he seemed more so, as we thought. When the sitting was over, they brought the table down stairs. It was one of the old style, with three legs. They sat for table communications; Fenton and I sitting away, watching the proceedings. There was full gaslight. When they had sung a hymn they began to talk to the table, and I thought—Well! above all things that ever I saw, that tops all: talking to a wooden table! But imagine my surprise when the table lifted up and began to answer! I did not know what to think: thoughts and ideas ran through my brain like lightning; and it was a light to me that has never since been put out. When they said it was their mother that was moving the table and answering with knocks, and that she had been dead some years, I could scarcely realize the thing, though I saw and heard. Yet I saw no good in their trying to deceive themselves, and I knew them to be honest folks. Another week passed, I in suspense to see the thing again. The night came, and I was there, but Fenton was not, neither was David Boocock, as he had to work overtime that night. So there were only four of us. We sat upstairs with the candle as before, and with the same results, only that I could not keep a limb still. I trembled from head to foot, and a cold perspiration came over me. The brother-in-law was also worked upon, and the two women were laughing at us. I did not appreciate my position, but the hour elapsed, and we came all right again. By this time David had got home, and we had a table sitting down stairs. I did not sit at the table, and the same control or intelligence manifested, as on the previous occasion. One knock indicated No, and three, Yes. When their questions were finished, I desired to be allowed to put one or two. Having received permission, I first asked: "Is it necessary to believe in the blood of Christ for Salvation?" The table gave a distinct knock—No! This made them look at one another, as they all believed to the contrary, and their mother had been a Primitive Methodist before she passed away, and in the full

belief in the efficacy of the blood. They began to doubt for the first time the truthfulness of the communicating intelligence. I then asked: "Is it necessary to believe in the Atonement for Salvation?" Again a distinct—No! Then they were sure it was not their mother that was answering, as she rested her faith on that when here. While they were disputing as to the intelligence, I put this question: "Perhaps it is not what you believe, but what you do?" Immediately the table gave three such distinct knocks, that it seemed to startle them and bring them to their senses. This answer being repeated, it decided them at once, that it *was* their mother; for she had tried to the best of her ability to live her religion and not simply believe it. This brought the sitting to a close, and I went home. During the week following, I received a letter from David Boocock, informing me that they would not sit again. They were confident there was something in it; but it was a question of either giving up Spiritualism or Primitive Methodism, and if they continued to sit it would result in breaking them apart from old and cherished associations; and rather than be separated from their friends, they had decided to let Spiritualism alone.

A MORE SUCCESSFUL ATTEMPT.—This letter made my friend and I more and more anxious to investigate. Sittings at my house were suggested, but my wife was much opposed to it, and threatened to turn the table out of doors if we made the attempt, for it was nothing but the devil. Desirous of avoiding inharmonious in our young family, I set to work to find some one that had a round table, as I thought no table but one of the old three-legged pattern would do. I proposed the matter to John Wilson, a Unitarian that I had known for years, and who with his wife and daughter kept a little shop. In November, 1872, on my return from making arrangements for our school Christmas party, I called on him just as he shut his shop, and the four of us sat round his table in the kitchen, with our hands placed flat on the top of it. In a few minutes the table began to move, and as one side rose up, Mary Ann Wilson cried out: "Lord help me, Joe! whatever is there?" I said: "Nay: I do not know." But one thing I do know: it was to us all the most solemn moments we ever experienced. Ellen crept between her father's knees; and if any one had seen us, we would have looked as white as a sheet. With the tears in our eyes, we sat in amazement, looking at one another. After a while our courage returned, and Mary Ann asked the table if it was any one belonging to Joe. The table, that had been moving all the while, gave one distinct knock. This reminded me of the conditions observed at David Boocock's. Mary Ann then asked if it was any one belonging to her. The table knocked thrice in reply; and again there was a pause, till we could collect courage to proceed. "Is it my mother?" One knock. "Is it sister Ellen?" Three decided knocks promptly came; and another pause ensued, while our tears were wiped away. "Is she happy?" "Yes." "How many children did she leave?" "Two." "What were their ages?" The number of years was correctly knocked, and also the time since she passed away. Then we took our hands off the table, and sat round the fire conversing on the most wonderful communications we had received.

MY DEVELOPMENT AS A MEDIUM.—It was arranged that we should continue the investigation next night. I told my wife of the result, but she still said it was the devil. We continued our sittings, and I felt the same sensations that I experienced at Boocock's when we sat at the table. I could not keep still, however much I tried: but I was all right as soon as we broke up. I said, life or death, I will fathom it; and night after night, at all times both reasonable and unreasonable, I went to John Wilson's. This aroused my wife's curiosity, and she determined to go and see what so much interested me. She went with me one night, but would not sit at the table. We sat as usual, and when she saw the effect it had on me, she began to cry, and thought I was going into a fit. The Wilsons calmed her, and she found that I experienced no ill effects after the sitting closed. She did not like the process of development, and was afraid my health would suffer; but it did not.

POPULAR EXCITEMENT.—It got noised abroad that we were having spirits coming to John Wilson's, and it being new to the people, we could not admit all who desired to be present at our meetings. As I was the only medium, and had just begun to be controlled to speak, I had to take the lion's share of the scorn and slander. I was shouted at in the street, told I was going wrong in my head, and that they would have to fetch the green cart to take me to the lunatic asylum. All sorts of statements got into circulation, till crowds

collected in front of the house where we met. We had to change our place of meeting, only informing regular sitters.

**MY FIRST CONTROLS.**—These were readily identified. One was Mrs. Dobson's husband (lately gone to Tasmania) who passed away in November, 1872. He left wife and three children to contend with the world. She took it to heart deeply, and several times contemplated suicide. We told her that Tom had moved the table, and controlled me; but her trouble was so deep that we could not expect her to come to our meeting, especially with that crowd round the door. We decided to have a meeting at her own house. That it might be a success, I carried the table we had been using, from Bradford Road, Dewsbury, to Mr. Dobson's at Batley Carr; I knew so little of the matter then, that I thought it must be a table of the same kind we used. It was just before Christmas, and as I carried the table in the dark, I was amused by the remarks of idlers on passing the Albion Hotel, some of them thinking the white top of the table was the end of a drum, and that some remarkable performance was coming off. Arrived at Mr. Dobson's, soon the table was in operation, and she was convinced that Tom was not dead, and from that time we had meetings at her house. I had many sittings with her to give evidence that her husband could communicate with her; she tested the matter strictly, and after a sitting would speak of things only known to herself and husband, that had been communicated through me. She ultimately became a worker in the Cause.

**AN ATTEMPT TO STUDY.**—An experience occurred at her house which I never repeated: that is to study, a subject on which I had to speak. I had begun to speak on subjects a little at our Thursday evening meetings, to moderate audiences. While under influence the subject would be announced for the following meeting. On the occasion to which I allude, the "Temptation in the Wilderness" was announced, and I was told of it on returning to consciousness. I resolved to read the subject up from the New Testament. Having to attend a funeral at Kirkburton, I took the Testament with me, that I might read it in the train. The carriage shook, so that I could not read, and I felt disappointed. I kept my intention secret, and went on Thursday to the meeting. When I returned to consciousness I found the people all smiles, and they began to ask me—What about the Testament? The first thing that the spirits had done on entrancing me was to tell the meeting all about it, and so my little secret was out. The spirits dealt with the subject in a superior manner. I never repeated a similar experiment.

**IN CONFLICT WITH THE PARSON.**—I would not at that time or before read any Spiritualistic literature, fearing it might bias my mind. I still attended the school and chapel of the Unitarians, but not so regularly. I had got a name of my own, that every body seemed to know me by, and that was "Spirit-rapper." The parson sent for me to his house. On the evening appointed I went, not knowing the object of the invitation, though I had some suspicions. As soon as I arrived it was made clear to me. The Bible lay on the table in company with a lot of short-hand notes. The conversation soon led on to the subject, and he endeavoured to show that dealing with spirits was wrong. He referred to his notes, and quoted passages from the Bible, to support the argument he had prepared for me. I listened quietly till he had done, and then he asked me what I had got to say. I answered that he had taken only the one side, and had taken me at sharps; but I must take the other side. What he had quoted referred only to the powers of evil, and the use of spirits for a selfish purpose. He should look at the other side, where spirits were used to do good; then he would see that the "gifts" might be used now as of old. He asked what Spiritualism had taught me. I replied: "Well, Mr. Smith, if I must tell, I may say that a few months ago I had an idea that a person such as you, a preacher and teacher, was somewhat better than, or superior to, a person like myself, who has to work in a factory; but the first great thing this Spiritualism has taught me is, that we are all equal: that instead of your being superior there are two of us—you are the one, I the other." We talked the matter over for some hours, when he said: "I am afraid, Mr. Armitage, you will be hard to convince." I replied: "Now, Mr. Smith, if you will sit at this table and convince me I am wrong, I will give it up; but if not, I can sit down to it and convince you that I am right." Thus we separated, no worse friends, though it was then midnight.

**FIRST PUBLIC MEETINGS.**—Our cottage meetings became so crowded that we began to think of taking a large room, but the prejudice against the Movement was so strong that we could not get one. Our first public meetings were held

in the warehouse belonging to the Firm where I am still employed. One Saturday we had a tea-party, with meetings on the Sunday; Mr. and Mrs. Scattergood came over from Bradford, and the meetings were a thorough success. The surplus arising from tea and collections encouraged us to find a room and furnish it. We had to take one that had been used as a rag warehouse. The walls were bare and the top also: this we had to underdraw and the walls to plaster. We bought second-hand seats; and on Saturday, July 19th, 1873, we opened our New Room with a tea-party, with meetings on Sunday, and we had a busy time of it. We got the room licensed as a place of worship, that we might be protected from unruly opposition that now gathered around us, and I and others addressed the audiences. The most ridiculous statements were put in circulation; of which I, being the only medium, had to take the largest share. I felt I had truth on my side and that my conscience was clear, which enabled me to go on; and whenever people hooted, shouted or passed remarks on me, I kept silent and never turned to retort, and it all rolled off like water from a duck's back. One thing was in my favour: no one could assail my moral character; and I was well known, having lived in the locality all my life. My mediumship was somewhat varied. The spirit of a well known Wesleyan, Matthew Wilson, by name, controlled me, which was the means of convincing several, as those that had known him in earth-life were thoroughly satisfied as to his identity.

**EXPERIENCES AS A HEALING MEDIUM.**—I now entered upon another phase, and that was in respect to healing by laying on of hands. This gift came to me as follows. A person at the mill got his arm crushed in some wheels, and I went with him to Mrs. Swift's, at Gawthorpe, for her spirit-doctors to prescribe or see what best could be done. When we reached her house, we did not tell her the object of our visit, further than that we desired her to sit. She knew me well, as I had been to meetings at the cottage house at Gawthorpe, and she had helped to develop me. She sat at once, and not only told him what to get and do, but also things that had happened to him years before. The next day his arm was very painful, and I took hold of his hand without thinking anything at the time; but I no sooner got hold, than the pain left him and I had it in mine. He said he felt it go right out of his finger-ends. This was a new experience to me, and I soon found there was more in me than I had thought of.

**CASES OF HEALING.**—One of my first cases was that of a person who had been a fortnight off his work with rheumatics. John Wilson told him of Mrs. Swift, but invited him to his own house on Sunday afternoon to have a sitting with me. He came; we sat; his arm was in a sling, well wrapped up with flannel, &c. I was soon under control, and took hold of his hand, telling them to remove the bandages. The pain all left him, and before he went away the arm that had been in the sling was able to move the chair about. I need not say who was the most thankful, as we all could rejoice at the good that had been done. He went to his work on the following day, the only drawback being that the arm felt weak. Another case occurred on the occasion of Mr. Burns lecturing one Sunday afternoon and evening at Heckmond-wike. A party of us attended, and after the afternoon's lecture we went to Benson's Temperance Hotel to tea. While it was in preparation, a person came and asked if Joseph Armitage was there. I replied; and it was said I was wanted at Mr. Joseph Ellis's. I said I did not know such a person nor where he lived; and I could not go, as I had ordered tea. The messenger offered to conduct me, and that I would get tea there. When I arrived, whom should I see but John Wilson and his wife. Mr. and Mrs. Ellis made me welcome, and I soon felt at home. Mrs. Ellis had had a stroke a month before, which affected the use of one side, and she could not go about her household duties; when she attempted to walk, she had to trail her limbs on one side. Mr. Ellis got the tea ready, after which we had a sitting, and when I got under influence, the controls began to operate on Mrs. Ellis by passes and stroking. The result was that she got the use of the disabled side at once, and got ready and went with us to hear Mr. Burns's lecture on "Spiritualism." The change was so sudden that Mr. Ellis thought it could not be lasting, as they had never seen anything of the sort before. He accordingly got up at his usual time and went to his shop, but returned to light the fire and prepare the breakfast, thinking his wife would be unable to get up. Judge of his surprise when on his return the fire was lit, his breakfast ready, and Mrs. Ellis was going about the house as if nothing had ever been amiss with her. In justice to myself, I must say that I felt the effects for about



a week afterwards. I could give a number of such cases, but I did not care to put myself forward as a healer. I have been requested, and repeatedly complied, to attend clergymen of the Church of England for healing purposes; but it was with the understanding that I would not make it public for the sake of their living. Some will, no doubt, think these facts incredible. The Rev. C. Smith, minister of the Unitarian chapel I used to attend, went to the parties healed to prove it for himself, and found the facts to be such that they could not be gainsaid.

**THE CONTROL AND THE UNITARIAN MINISTER.**—Mr. Smith and some members of his congregation visited our meeting one Thursday evening. He had a number of questions written down, to put to my control when I got under influence, with the view of perplexing the controlling intelligence. His questions were taken one after the other, and answered, so that he had nothing left to puzzle the influence with; it was he who was puzzled. In addition, Mrs. Addy gave a description of his father, whose spirit stood beside him, and which he frankly acknowledged to be correct.

**HEART AND SOUL IN THE CAUSE.**—By this time I had altogether severed my connection with the Unitarian body, and was heart and soul in the Cause of Spiritualism. I felt it to be true, and in advance of anything I had known before. My health was improved, and I had learnt to look on the bright side of things instead of the dark. Nature around me looked grander and more glorious than ever it had done, and as to the life beyond: the fire and brimstone, the eternal torment, and the hell of theology had all burnt out of me, and the lamp of Spiritual Truth had lit up my heart! I felt strengthened to work on in spite of scorn, ridicule and slander; and as all things in advance of popular opinion have persecution to pass through, I found this no exception. But time is the great regulator of all things. As years passed on, the obloquy began to die away, except in some narrow minds, of which I will give an example.

**ON THE SCHOOL BOARD.**—I was proposed as a member of the Soothill School Board. The vicar asked if it was that Armitage that was the Spiritualist. When he was answered in the affirmative, he said he would not sit with him. He was told that if I was elected he might please himself in that matter. I was elected, and his Reverence has had to sit on the same Board with me nearly seven years, as I have stood two elections successfully, and missed only one meeting during the whole time. He prides himself on being one of the oldest School Board members in England, as he has sat for about twelve years successively. I think I may presume that I was almost the first that was returned to the School Board as a Spiritualist and a Medium.

**PHYSICAL MANIFESTATIONS.**—I had now begun to go all over the Yorkshire District as a trance speaker, and was well known in most places. Except table movements I had seen but little of the physical phenomena of Spiritualism. It was at Mrs. Dobson's that I had my first remarkable experience in this department. John Blackburn, of Halifax, visited us, accompanied by Benny Bottomley to take care of him, as he was nearly blind. We provided a clothes-line twenty-five yards long, and two of our number were selected to tie him in his chair. We doubled the cord, and his hands were halsed together with a slip-knot, or sailor's knot, which when tightened was secured with a second knot to prevent slipping. Each of them then took the respective halves of the rope, and bound John with it in the way they judged best, bringing the ends under the chair, and securing them together with fine twine, as they fasten a whip-lash on to the stock. Thus secured he was carried on his chair into the adjoining room, and there left in complete darkness by himself, while Benny and about twenty of our friends sat in the kitchen, singing hymns and conversing, till the signal was given for us to enter the room where the medium was placed. In less time than it had taken to tie him he was loosed, to the surprise of all, as the untying was done in the dark, which makes it far more difficult than in the light. We had to seek the cord, and found it behind the door. He said if we would shorten the rope the spirits would tie him. We cut it in the middle, and I and the other that had tied him, secreted the rope in the dark room between the wall and the back of the piano, and covered it with a handkerchief. This was only known to ourselves. John Blackburn remained in the chair to which he had been tied, and was left in darkness. In twenty minutes he gave us the signal to go in, which we all did, and found him tied so that we could not loose him. We undid nine knots, and then we had to cut the rope to set him free. This was not an entertainment got up for money; we only

paid his railway fare, and that of his friend; and all were satisfied with the genuineness of the phenomena.

**SPIRIT DRAWING.**—I next came across a spirit drawing that had been done by an aged lady in Dublin. It belonged to Matthew Parkinson, one of our members. It represented a tree, every leaf on which was a face or form. I was so struck with it, that I obtained particulars, and wrote to the lady asking if she would do me the favour of drawing one for me. She answered that she would, and that I might send my own paper, bearing my own name, that I might be able to recognise it when it came back. I did so, and the drawing is now framed, with eight more, and hung up in our Meeting Room at Batley Carr. I determined to visit Dublin to see the lady, which I did, and have been several times since. She lives with her daughter, in comfortable circumstances, and is nearly seventy years of age. I have seen her drawing, and I am confident of the genuineness of them. She told me she was nearly sixty before she knew of Spiritualism. She had been an invalid and in bed for a long time, but Spiritualism had been the means of restoring her, and developing her for the drawing of these wonderful pictures. She introduced me to a lady and gentleman who had proved beyond doubt the manifestation of intelligence through matter. I was invited to their house, and there I became more fully convinced of the truth of spirit communion, for there I heard the direct spirit rap in all parts of the room, and saw a large dining table go about the room as though it had life, without hands touching it or contact with us in any way, and in the full light of a chandelier with three gas-burners. If I had not seen nor heard anything else, I would have been amply repaid for my journey to Dublin. But I have been several times, and also my wife and Mrs. Dobson.

**MATERIALIZATION OF SPIRIT-FORMS.**—I desired to see this manifestation, and I went to Newcastle on purpose, two years ago last November, and occupied the platform at Weir's Court on the Sunday morning and evening. In the afternoon I attended Miss Wood's seance. My wife accompanied me, and remained during the week, but I returned by the night-mail to be at work on Monday morning. The seance room was about the size of a good cottage house, with a cabinet in one corner, in which I fastened Miss Wood with thumb-screws, leaving the flat top of the upper one perpendicular, and the bottom one horizontal, that I might know if the screws had been altered. Curtains were drawn in front of the cabinet. The room was lighted with gas, in a stained glass lantern, to modify the light. The room contained a pair of scales, and an organette, turned with a handle, the music being produced by a perforated sheet of paper. The sitters were placed round the room nearly up to the curtains, and the centre of the floor was left open for the spirit-forms. Eight forms materialized, coming from the opening in the curtains. Four of them walked on to the scales, and were weighed, varying in weight from nine to forty-nine pounds, though in each case the forms seemed full sized. On one occasion two forms appeared at the same time, one going into the curtains at the centre, and the other coming out at the side. "Pocha," a small girl-form, came out and turned the organette. I could just reach the garment or drapery she wore, and I thought I would find out whether it had a selvage edge or was hemmed; as I had a good idea of weaving, and desired to know what sort of a fabric it was. I got hold of it, and was trying to get to the edge, when that fabric, or whatever it was, actually *made in my hand*; and I could not get at the edge, nor could I tear it with my thumb and finger. How in the name of Goodness it was done, the Lord knows, for I do not; this I can say, that when that seance was over it was as much as I could do to walk to my tea; it had taken all my vitality and strength, and I said I would not be paid to sit at materialization seances. My readers may doubt these statements, as I have done in the past when I had similar experiences related to me; but that does not alter the facts, which I am prepared to testify to in sickness or in health, in life or in death, in this stage of existence or in that which is to follow.

**MY PUBLIC WORK.**—I have now been a trance speaker for nearly twelve years, and have been engaged nearly every Sunday during that time, mostly in the Yorkshire District, where for the last five or six years we have had ten societies associated as the Yorkshire District Committee of Spiritualists. I have not missed a single appointment: so much for my health, though on one occasion I had to go to our room with a crutch and stick, having met with an accident. I never received one penny for my labour in the Cause, though I have had it offered and pressed upon me hundreds of times. I have always felt that the blessing of good health to me was

worth more than the wages of £ s. d.; and I attribute my health in latter years to my development as a medium, as I did not enjoy such good health before. I work six days a week in the factory, providing me with an income sufficient for myself and family; and I felt that I could freely labour for the Cause of Truth, and the spread of that which has been such a blessing to me. My diary records that I have named between 40 and 50 children, at the different meeting rooms in Yorkshire. On one Sunday afternoon, at Keighley, I had not less than seven children; my first was at the Spiritual Church, Bradford, and my last at Halifax.

**FUNERAL AND MEMORIAL SERVICES.**—Another department of my work has been consigning to their last resting places, the remains of friends of the Cause, who have passed on to that Land, towards which I am also hastening. Elizabeth Mortimer, an earnest worker at Batley Carr, was the first I interred, according to her wish, at Batley Cemetery; and since then I have performed the same service for sixteen others. One was Mr. Jarvis, of Bradford, one of the founders of the Spiritual Church, Charlotte Street, now Walton Street; then Matthew Parkinson and his wife, old veterans in the Cause; and coming to recent times, Mr. Dent, of Heckmondwike; Miss Illingworth, Bingley; Mrs. Illingworth's eldest daughter, who was born, lived and died a Spiritualist; Mrs. Caldwell's only daughter, Leeds; Benjamin Robinson, Gawthorpe; and last but not least, my dear and well-tried friend, brother and forerunner, John Blackburn, and in the same grave and at the same time, his grandchild, thirteen months old; who passed away on the day following him. I have interred in eight cemeteries: Batley, Dewsbury, Heckmondwike, Bingley, Leeds, Undercliffe, School Moor, and Elland. In one instance, I interred in Ossett Churchyard, under the new Burial Act, in which case they had to give twenty-four hours' notice. I was not permitted to go into the vestry to sign the Register, as I have had to do at the Cemetery, but I had to write my name and the particulars, and give it to the sexton for the vicar. I have been used as an instrument to give eight Farewell or Memorial Services at different places. The one at Keighley, to our brother, John Wright, was most memorable. That assembly in the Temperance Hall, was one of the finest gatherings I have ever seen in connection with our Cause.

**JOHN BLACKBURN'S FUNERAL.**—Now that I am about to close this hasty record of Experiences, I look back upon the past, and it appears to me more like a dream than a reality! Even since I commenced to write this Sketch, the very man who was the means of convincing me of the truth of Spiritualism has passed away. I was called upon to perform the last service to one whom I looked upon as a Father in our Work. There were 133 persons present at the funeral, besides those that went direct to Elland Cemetery. The last time I saw him was on my visit to Halifax to speak, one Sunday a few weeks before. At his request I then promised to inter him. His friends showed me the hymns he had selected to be sung, and he had made other arrangements, which I believe were carried out to the satisfaction of his friends and relatives. He had requested that two cornet players play in front of the hearse as it moved towards the cemetery. The attendance was so large at the house, that we had to bring both coffins outside—that of John Blackburn and his grandchild,—and there we sang hymn 60, "Spiritual Lyre." I then spoke a few words to the assembled multitude, and the procession was formed in the following order: The two cornet players; Mr. Jagger and myself; the choir of Halifax Spiritual Church and friends; the club members; the hearse; the relations; all walking. As soon as we started the cornets played "Nearer, my God, to Thee," and continued for some time, resuming at the cemetery gates to the chapel, which was never before so well filled. At the grave we sang another hymn from the "Spiritual Lyre," and I read a service selected from the "Spiritual Harp," closing with a hymn from that collection. Then we took a last look into the grave, containing the two coffins covered with wreaths and flowers: one that of a young rose nipped in the bud; the other the full-grown man and father of a family, who had matured and ripened like fruit, ready for the Husbandman to gather into the Summer Land.

IN LOVING MEMORY OF GEORGE SHORE,

WHO PASSED AWAY FROM THE CARES OF EARTH,

March 25th, 1885, Aged 24 Years;

And was Interred at Batley Cemetery, March 28th.

Our brother's gone and left us here,	His pain and sickness now are gone,
Yet in our hearts his memory dear,	The battle's fought, the victory won,
Will long remain, and this we know	And when our sorrows here are o'er,
He has gone to where we all must go.	We shall meet again to part no more.

I had concluded my writing, when another worker was

transplanted, this time a flower in full bloom. I take the opportunity of speaking of him in this place, introducing the memorial card above, which I prepared. He was a brother worker with Mr. Kitson in the Lyceum, and had spoken in trance a few times in public. We hoped to see him a useful instrument in our Cause, but his health was delicate. A year ago it was so bad that I endeavoured to get him into a convalescent home. On applying to the Secretary of the Dewsbury Infirmary, I was told that if I could raise 36s., our young friend might have three weeks' residence at the Southport Home. On the following Sunday morning the Yorkshire District Committee met at Bradford. I introduced the matter, saying I did not wish to open a list or know what any one gave. In the afternoon I presided for Mrs. Britten, in Walton Street Church. After the collection had been taken, I introduced the case. Mrs. Britten whispered to me that she would give 10s., and then various coins were given to me by one and another, which I put all in one waistcoat pocket. I spoke at Otley Road in the evening, and I again received the kind offerings of the friends; and on going to the station some one stopped me and gave me two coins. Mrs. Butler had been speaking that day at Batley Carr, and was our guest for the night. After I got home and had supper, I turned out the contents of my waistcoat pocket, and on counting it found I had 36s. to a fraction: 1 half-crown, 2 florins, 16s., 24 sixpences, 4 threepenny pieces and 6 pennies. I could scarcely believe my own eyes, but on counting it again I found it correct. On the Monday night I presided for Mrs. Britten, at Walton Street, and I took the coins and showed them, telling the congregation what had been done. I knew what no one gave, save what was contributed by Mrs. Britten. That evening I collected enough to pay his fare to Southport, and a little more. These coins I took to the Dewsbury Infirmary, telling the Secretary the particulars. George Shore came back from Southport much the better for his three weeks' residence there. But about two months ago, I entertained serious doubts about him, which have been too truly realized. On Saturday last I consigned his remains to the grave. He was greatly respected, and 117 friends attended the funeral.

**DEATH-BED SPIRITUALISM.**—Some may ask if I have ever stood by the bedside of one about to leave the body and pass into the Spiritual World; and how they were sustained in that trying hour. I can answer, that I have; and heard them rejoice that they ever became acquainted with the glorious truths of Spirit-communion. For myself I can say that Spirit-communion is a lamp to my feet and a light to my path; that it has taken from me all fear of death and eternal torments, and put in their place a knowledge of the life that now is, and of a life of eternal progress hereafter.

**CONCLUSION.**—If these facts and experiences that I have placed before the reader, should be the means of helping others to step into the Car of Progress, I shall have attained my object: that is, to leave the world better for my having been in it. Let my wages be a clear conscience; and blest with health and strength until that God, whom I can call Father, that placed me here, sees fit in his infinite wisdom to translate me to the Summer Land, where the tears are wiped from all eyes, and pain and sickness are known no more: I have no fears. I have my wife and eight daughters, ranging in age from six to twenty years; and I have my home circle every Tuesday night, so that it is not simply a Sunday religion with me and a chapel process, but a home practice. Several of my family are now developing as mediums, and through some of them I have had the best evidences of spirit communion that any one could possibly have. My children all go to the Lyceum at Batley Carr, conducted by Mr. A. Kitson. He has also a circle for the elder children on Wednesday evenings, which three of my family attend. My experience enables me to give this advice to parents: Do not allow your children to be taught those things in their youth, which in after life they will have to uproot and cast out. Form these Lyceums in connection with your meeting rooms, as the denominations do, who regard their schools as nurseries to their places of worship. Let our children be taught anatomy, physiology, phrenology and kindred subjects, instead of theology, and they will become wiser, and better able to enter the battle of life.

And now at the close of my experience here:  
May it make other minds more confident and clear,  
To battle for Truth, and ever strive to do Right;  
Ever seeking for Knowledge, and put Ignorance to flight.

This is my object, my end, and my aim:  
I care not for scorn, ridicule, slander or fame;  
But for a Conscience that's clear, and void of offence.  
And when my work is done here, be ready to go hence!



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Legacies on behalf of the Cause should be left in the name of "James Burns."

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, APRIL 10, 1885.

### NOTES AND COMMENTS.

OUR SIXTEENTH YEAR of weekly journalism commences with this issue. No better indication of progress could be obtained than to look back over this term of years. It is with regret that we cannot reduce the price of the MEDIUM to One Penny just yet. All helping in the work most heartily, that is a consummation which will be reached in due course.

**JOSEPH ARMITAGE.**—With great enthusiasm Mr. Armitage's friends in Yorkshire and elsewhere have subscribed liberally for this issue of the MEDIUM. As a mere act of recognition for all that Mr. Armitage has done, no less could be expected. But the object is not a personal one. The Cause can be greatly extended by all Spiritualists in their personal spheres co-operating with speakers for the advancement of the work. Too much is left to the platform, too much is expected of it, and hence it does not achieve what it might. We wish all Spiritualists were as active and diligent as our free-working platform friends, in the ranks of whom Mr. Armitage occupies such a distinguished position. We hope the perusal of these Experiences will fire all souls to do what in them lies for the instruction of their fellows in Spiritual Truth. Of weakly parents, and from humble circumstances, Mr. Armitage had everything against him. It is what is within, and not what is without, that makes the man. He derived wisdom from all the experiences of life, and determined to make the best of it. That is the essence of sound philosophy. He began early to think for himself on religious doctrine, and regarded consistency of action as the standard whereby to judge of men's professions. As a Sunday School worker, his mind must have become stored with much scriptural knowledge and religious thought. This is a grand "education," for it feeds and exercises the mind without tethering it down to dogmatic assumptions. This basis of experience must have been of great use to the controlling spirits in mediumistic work. Yet observe the wisdom of not specially studying up a subject, so as to concentrate the mind upon it. The fuller the mind is, and the higher the moral purpose is, the better for a trance speaker; but all this mental and moral wealth must be held unconsciously; like a man with his pockets full of money, yet without thought of it, as if he were not worth a farthing. Mr. Armitage's unpretending tale of gradual progress is most instructive and encouraging. It is a faithful picture of the work of Spiritualism amongst the People, and of its vast superiority, as a system, to that of the sects. Such men, dispensing with the popular dogmas and deities, find themselves at all times in the presence of Omniscience and Omnipotence, to worship Whom is to be of use to our fellow creatures. Such is the simple yet grand Religion of Spiritualism, which all may take up as Mr. Armitage has done, filling their lives with blessedness, and shedding a guiding light and comfort on the paths of thousands!

**THE PORTRAIT.**—Being of a fine nervous temperament, it is hard to catch the most representative expression of Mr. Armitage. The personal magnetism is fine, and suitable for mental work. The whole life has been an upward one, in handicraft as well as in spiritual matters. All the family are of the same quality, so that the home is one of the most refreshing places for a spiritual worker to tarry in.

### TO OUR THOUSANDS OF NEW READERS.

Dear Friends.—We sincerely hope this will not be our first and last interview. Look into Spiritualism, and it will do you good, as it has done Mr. Armitage. In his Sketch, you will see how to investigate the subject. Take in the MEDIUM every week. It can be obtained from all newsagents to order. Look in the Directory, and you will see where the meetings are held. If you are in want of information, write to J. Burns, Spiritual Institution, 15, Southampton Row, London, W.C.

### OUR NEXT ILLUSTRATED NUMBER.

On May 8, four weeks hence, we hope to give a portrait of Mr. E. W. Wallis, Trance Medium, with an account of his experiences as a medium. This will give another phase of the subject, and afford illustrations of the methods used by the spirit-world in communicating with mankind. We are ready to receive orders at 6s. per 100.

**IDEAS OF GOD.**—If possible we will secure a report of Mr. Burns's lecture of Sunday evening, for next week's MEDIUM. We have also in hand one of "Viola's" beautiful spiritual tales—"A Mountain of Pride," which we will publish next week in these columns. This writer will be recognised by many friends as Miss Godfrey, the well-known medical clairvoyant and mesmerist. As a seer she is enabled to describe life as it appears to her in the spirit-world. This is a narrative of spirit-life.

**ESSAYS FROM THE UNSEEN.**—A. T. T. P.'s book of Controls is now being published as rapidly as the binder can deliver them. It has claims on our Yorkshire friends, the Recorder being from a good old family of that county. As a product of spirit-communication, the Work commands itself to all. We give a Control on next page.

**ORDELS.**—In addition to the list given last week, the following orders have been received for this issue: Leeds, Psychological Hall, 300; Edinburgh Hall, 200; Keighley, 300; Bradford, Walton Street, 300; Manchester, 200; Morley, 200; Mr. Kersey, Newcastle, 50; Mr. Brogden, Holmfirth, 50. Many small post parcels.

**MRS. TREADWELL'S TEA MEETING,** 5, Rundell Road, St. Peter's Park, Harrow Road, will take place on Sunday next, April 12. \*Tea on tables at 5 o'clock.

**MRS. BRITTON** has been suffering for a considerable time from ill health in America. She is expected in England very shortly. Her coming is eagerly anticipated by those friends with whom she has laboured so successfully in the past.

**PORTRAIT OF JOHN BLACKBURN.**—Mrs. Spring has presented us with a photograph of John Blackburn, taken by Mr. Hedley, the artist, many years ago. It represents John as we first knew him. If there be no better copy to take from, we would gladly lend this one, that some friendly photographer might let John's friends have copies as a memento of him.

**WM. HOPWOOD,** Bywater Row, Birkenshaw, spoke at Walton Street, Bradford, on March 29, and was kindly presented with the collection, 21s., as an aid in his trouble. He has also to thankfully acknowledge 2s. 6d., from a sympathizer, Merthyr Tydfil, and 6d., from a friend.—Cor.

**TO OFFICIALS AND CORRESPONDENTS.**—Organizations should see that their business agents receive an early copy of the MEDIUM weekly. On the previous week we specially intimated that the MEDIUM would appear last Wednesday, yet on Thursday we received important information, which was of course too late. This is the reason why the Bradford tea-meeting could not be announced till this week.

**PECKHAM.**—Tea Meeting and Phrenological Entertainment, at Avondale Hall, Bellenden Road, on Tuesday evening, April 21. Tea from 7 till 8 o'clock; chair at 8.15. Music at intervals. Grand union of South London Friends of Progress. Many tickets sold. Sold by many friends in district, and by J. Burns, 15, Southampton Row, W.C.

**RUSHDEN.**—Our kind friend and co-worker for many years, Mr. C. Denton, left with his wife and family for Omaha, Nebraska, on Friday last, sailing from Liverpool in the *Servia* on Saturday. The Rushden friends deeply regret his departure, as he was valiant and wise in all good works. Some other courageous spirit must step forward and take the lead. We wish him a safe passage, and prosperity in the new home of his choice.

**GOSWELL HALL.**—It will have been seen from announcements in recent numbers, repeated this week on our back page, that there will be a concert and ball at Goswell Hall, on Thursday next. These recreative evenings have always been very popular, and the arrangements on this occasion appear to be worthy of the support which has attended similar gatherings in the past.

**NORTHAMPTON.**—Mr. Burns's lecture on "Spiritualism," illustrated with a hundred pictures of phenomena, shown by the Oxy-hydrogen light, will be given in the Town Hall, on Monday evening, April 27. The tickets are now on sale amongst the friends at Northampton. Particulars may be obtained at Mr. Nelson's 28, Shakespeare Road. Mr. Burns may hold some meetings amongst the friends previously.

**LYCEUM PIC-NIC.**—A correspondent suggests that the proposed pic-nic be at Morecambe. The railway fares are very low; it is a complete change to the sea-side, and it would allow a great many Lancashire friends to be present. We remember a grand pic-nic at Morecambe, many years ago, from Keighley, with David Weatherhead and David Richmond. It is for our Yorkshire friends to decide.

**LEICESTER:** Silver Street Hall, April 5.—The guides of Mrs. Burdett gave a good discourse on "The Resurrection of the Spirit," which was well received.—S. A. SHEPHERD.

## YORKSHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

At the District Committee Meeting held on Saturday, March 8th, 1885, the following Resolution was unanimously passed:

"That a Conference of all Mediums and Delegates be held at Walton Street Church, Hall Lane, Bradford, on Saturday, April 11th, for the purpose of coming to an understanding in respect to the planning of Speakers by the Committee."

There have been so many Speakers of late arranged for by letter and other methods, that the Committee are placed in a dilemma at their monthly meetings regarding the Plan; hence the resolution being passed.

There will be a PUBLIC TEA PARTY held on the same day (April 11), at Walton Street Church, previous to the Conference, at which all Mediums who have laboured for the Committee will be free, and their Railway Fares paid to and from Bradford.

The District Committee hopes that all Mediums will use their utmost endeavours to be present.

All friends are invited to the Tea, for which they will be charged 9d. each.—On behalf of the Committee, CHAS. POOLE, Cor. Sec.

## THE ORDER OF SPIRITUAL TEACHERS.

The School, at 15, Southampton Row, London, was resumed on Monday evening, March 30. The Chief Monitor said it had been continued for several years, up till four years ago, when having had frequently to work thirty-six hours consecutively previous to the meeting night, his weariness not only rendered him incapable, but produced a bad condition for others, and the School broke up. He gave the result of their past experience.

1. The proceedings were conducted in an orderly form. So many distinct duties occupied the evening, one after the other, and by the due observance of the programme, nothing was omitted and excess was prevented.

2. System was observed in the manner of making remarks. The Monitor for the evening introduced a subject by reading an extract from a book, or an original paper; but a portion of a book was best, as it gave all an opportunity of studying it previous to the meeting. The Monitor in reading the portion gave his own views and explanations. Then he might be questioned on points overlooked, or on statements made. After questions came remarks, the Chief Monitor bringing the points together, and adding anything essential. The object of the School was not to argue, but to produce all the best thoughts of those present, without introducing contention or a feeling of antagonism. No one should interrupt in an irregular conversational way, but make a sign to the Chief Monitor, by holding up the right hand, and not speak till permission is given. Instead of interrupting the speaker, take notes, and give all your thoughts in a consecutive form. This proved a valuable form of education for the control and exercise of the mental faculties.

3. Personal surroundings were observed, in the matter of sitting in such relations to others that a feeling of comfort and mental freedom was attainable. At an early stage in the evening's proceedings, the Chief Monitor would ask: "Are you all sitting right?" If some one felt out of place, changes were suggested till harmony was produced. When this was arrived at, all felt inspired with fine thoughts and delightful feelings; and there was light and unanimity. The sittings were highly profitable; and the mind was filled with useful instruction. The presence of some individuals interfered with this desirable consummation, and harmony could not be attained in their presence. Such minds had better not be associated with the School.

4. The most difficult condition to observe was the control of the mental faculties. Egotistical intensity to push forward any favourite notion or hobby was highly detrimental to the success and harmony of the sitting. The tendency to talk too much was found to be an evil. The meeting should gradually pass from the actively intellectual to the passively devotional stage, at which high spirit-influences alone can communicate their exalted teachings. Sometimes physical phenomena, entrancements, inspirations and healing influences would be dispelled by the silly remark of some untutored sitter, blurted out when divine silence was in order. This kind of culture, which regulates the action of the mental faculties, was found to be the most important and difficult part of the exercises.

5. The term "Spiritual Teachers" was correctly applied to those who were capable of putting their minds in such a condition that the Spirit could have free course to operate through them; and then their "teachings" would not be mere human opinion, but knowledge and truth of a higher kind. By studying the conditions, and learning how to observe them, it was felt that the whole School might become inspired and enlightened in the most glorious manner, giving rise to a very useful class, called "The Order of Spiritual Teachers," designated by the initials, O.S.T.

The starting of this School did much good. Many parties of earnest Spiritualists met together for mutual improvement. On Sunday mornings, at Goswell Hall, most profitable exercises of the kind were held. With the experiences of the past as a basis, the work may now go on with greater advantage. Every family of Spiritualists, or group of Spiritualists, should have a school evening once a week.

After these remarks had been concluded, a very interesting conversation ensued, and a Monitor was appointed to introduce a subject on Monday evening, April 6. Earnest students are invited to attend.

The service at Cavendish Rooms on Sunday evening, terminated impressively with an appeal on behalf of Mrs. Weldon. Mr. Jennison proposed and Mr. Downing seconded a resolution, which was carried unanimously, that Mr. Burns, as lecturer for the evening, should sign a petition to the Home Secretary, praying for mitigation of sentence, that her life might be saved. Mr. McKenzie suggested that all should sign the petition as well. A great number of names was affixed, amidst deep feelings of sympathy. We have since learnt that the sentence has been made that of a first-class misdemeanant, which will ensure more comfort. The agitation should be continued, with the view of remitting the sentence altogether.

CAVENDISH ROOMS: 51, Mortimer Street, Langham Place.—On Sunday evening, at 7 o'clock, Dr. J. Commodore Street will deliver a lecture, generally introductory to his private classes for the development of psychometry and mediumship. This will be something novel as well as instructive, and will no doubt attract a crowded audience.

## THE SPIRIT-MESSENGER.

## MAN'S RELATIONS TO NATURE AND IMMORTALITY.

A CONTROL BY "JOHN STUART MILL."

Recorded by A. T. T. P., March 21st, 1885.

Yes: I was well pleased with the eulogy of "Busiris, the ancient of days," in respect to that Work you are about giving to the public; and if the words of one, of so coolly a calculating turn of mind as my own, can further the interest in this work on the part of its numerous readers in the future, I am earnestly willing to contribute these few words, and favourably to introduce the work to the notice of the advanced thinkers to be found amongst the professional classes, more especially the medical and scientific.

It will be found to be strictly in conformity with what the professions recognise as "natural law." Nature, and what is known and understood of it through its laws, has its counterpart in the Controls, whose utterances this Work embraces. It has often been a subject of wonderment to me to see the different classes of Controls; the different states of situation they hold in life, from the soldier hero to the deep-thinking statesman, from the volatile and violent characteristics of "Benvenuto Cellini" to the child-like, ignorant arrogance of the untutored savage; but before they complain, I would ask them this earnest question: Is it not natural that this should be so? There is no possible situation, that the mind can conceive which is unnatural, either to be below or above Nature. Every thought, every action, must be natural, therefore every situation of life here or of life with us must be bounded by nature's claims.

My power of coming here, and going hence, is strictly natural. When on earth I ate, and drank, and slept. I acted only as I could act naturally. I mean by this, that it is impossible for any situation of life here or beyond this earth to be an unnatural situation of self, or contrary to the law of nature; therefore, how unmeaning to me sounds the objection, that because humanity in all natural situations are allowed to give forth their thoughts through the pages of this Volume, that the doctrines and teachings inculcated by some, and reluctantly admitted by others, are because of this conjunction of the good and the bad of humanity, unworthy of acceptance.

The real gold, that lies at the bottom of the teachings of this Book, must not be passed over, and the dross alone accepted. There are Controls in it who reluctantly deny the doctrines of orthodoxy; but we must plead for a hearing even for those; because to hear them is natural, and it is a recognised and admitted necessity with the doctrinarian, to obey Nature instead of observing it; but there are some, whose words are there recorded, who claim the right to interfere with Nature's courses, and mould the law according to their intellect, quite free and apart from the charge of the doctrinarian, of gratuitous meddling. They argue, that Nature is a vast school for contemplative intellect, and nothing more. It is God's command, which has found its echo in every part of the habitable world, and which may be formed into these words: "From this mine of knowledge you may derive all that shall make you like Me, Mighty and Potential, for I have formed you physically and mentally like unto Myself. Nature is but the exhibit of my will; and the purpose of your creation, of your lives from the beginning of time through the endless ages of eternity, is to unravel My will." Were it not so, what benefits have the discoveries of art over nature conferred? Marshes are drained; mines are explored; lightning becomes man's servant; inundations are thrust back by well-ordered embankments, carefully thought out on the pure basis of mental thought; therefore to the professions especially I point out, that it would be unnatural to expect a returning saint from a departed sinner: as equally reasonable to expect, that the intellectual and scientific self, when returning, should have forgotten the favoured studies of his earth-life, and be forgetful, even of the very name he bore. Leave out the spitefulness of the priesthood, and their objections, and be assured, that the gift and favour of these returns is not to command reason; but to arrest its course, and let it bide for consideration.

The scheme of Nature is not a model one, that man must obey instead of observe; neither was it intended by God that it should be so. Nature in its workings is remorseless; nothing is allowed to stand in the way of its onward pro-



gress. Nature commits in its working, and through its laws, crimes that would be punished by humanitarian laws; its work is sometimes accompanied neither by mercy nor justice, and who, that has studied the workings of Nature, would be prepared to deny this? Go to yonder fishing hamlet: Why is there so much weeping in these humble homes? It is because the boisterous wave with unrelenting impetuosity has engulfed many a bread-winner, whose homes await their return in vain. Look on either shore of the Hooghly or the Ganges, after yonder fierce cyclone; the populous parts of Tiger Island and its vicinity: Where are they? The white and the brown bodies of the European and the Asiatic float up and down with every tide. Ships stranded and sunk; crews destroyed. Who or what has instituted this reign of terror? Are we to obey these Laws? or are we to observe them in order that we may make ourselves their masters? Therefore he is not working out the plan of manhood, who is afraid of looking Nature freely in the face; not in the way of a master to be obeyed, but as a lesson to be well coned and manfully mastered.

Go forth then thou little Volume, the sign manual of a work, thou adherent to nature: go forth as a social blessing to humanity. It is true, thou hast but little in favour of Christian doctrine; but much of its morality is adopted in that, which will be found within its pages. That you should be welcomed; yes, dear Recorder, that the Work should be welcomed in many homes is derived from the fact, that it gives a certain knowledge to man's boundless desire for immortality. Ask the scientist his idea of the mental position of man, of his own self, and he will answer: "I acknowledge conscious life as a possession. I find that this life is surrounded by mysteries, and that it is made more mysterious still by those, who preach immortality. I know nothing of the past, and little hope have I in the future; all my science and all my thoughts stop short at the origin of all things; neither can I prove their final destination. I know I live as an infinite atom of God's vast work, or of a work issuing from the hands of some unknown First Cause. The inanities of Christian doctrine are abhorrent to my thoughts; to accept them would be an insult to my reason. I cannot fill up this aching vacancy of thought with such puerile imagining."

I ask the professions to read this Volume; it is but fair they should; it is a volume printed during your life on earth; the incidents of its subject matter are within reach of proof; the intention, the preparation, and the publication have arisen from no selfish motive. If it be so, then surely it is worth while to prove it. You object to orthodox religion, because of its absurd promises and merciless threats. Look within the pages of your book; there are no such promises, and no such threats; judge of the personages there speaking; they are neither saints nor sinners, but all are believers in humanity. Let me kindly but logically point out the difference of the teachings of these Controls now published, and those of orthodox thought. The Controls demand, that the thoughts of a man shall have respect to his own posthumous interests; that if he would be held in esteem before God, and before good men; if he would, to use the words of Christianity, be saved, he can only be saved through the performance of those duties which are due to his fellow men. There is no question of supernaturalism from the first word of the preface to the concluding ones at the end. The religion of those returning and immortal ones, is alone the religion of humanity. I do not deny, neither do they, but what there is much to be commended in the morality of the teachings of Christianity; much that has been known, even if not followed, through every age of humanity; but that, which is accepted by the Controls, is in the words of one Control, who accepted the morality of orthodoxy, but not in accordance with Paulistic teaching or the Miltonian advocacy of eternal punishment, but in accordance as his heart responded: "That to do good to others was the most ingenuous resolution of self, and which he realized drew him nearer to his God."

I pray God, dear Recorder, for the success of the Volume. It opens out to the professions the prospect of a world to come, and lays down the belief in Immortality, as the greatest constituent towards earthly happiness. The Secularist, or he who believes only in the world; and whose sophistry both you and I have heard; who says, that as intellect advances, man will care less and less for the flattering expectation of immortality; who says that it is not those, who have lived happily here, who care for a prolongation of consciousness hereafter. But you and I do not believe him.

True it is, that a happy man on earth does not like to part with earth-life; but happiness here does not destroy the boundless and earnest desire for a future conscious existence. True, they may argue, that he, who is strongest in his belief of the soul's immortality, is still as reluctant to lay down life as one of themselves, and that they, the Secularists would not fear death only for its hideous accompaniment; but there is no consolation in the fact, that because a man can speak, and argue well, that he is either happy or unselfish in conduct. He says, he has no need of a life beyond the grave, but that he would rather be like the Buddhist, whose eternally advancing steps do not lead them nearer to those boundless heights of knowledge, but finally enable them to grasp Nirvana or annihilation, as the greatest reward, that the soul can expect or attain to. There is no consolation in sophistry of that nature, even to the most sceptical mind.

I, during my earth career, passed through every phase of thought, and found, when the time came, that I must take my last look on this beautiful world, from which I was so fast hastening, and realized that those, who were grasping my hand, were parting from me for ever; that these loved ones would never see me any more; that I should never gaze on their faces again. I realized then, that if there was no immortality, then was God's mercy incomplete.

May God bless the work of this Volume. We cannot hide the fact, that it wars against orthodox religious belief, and places man's hopes on earth and hereafter on the solid basis of common sense, and that its utterances are logically true and irreconcilable with the religious traditions so long in vogue. The masses have to-day important yet neglected opinions; they do not believe in the Church; they do not believe, that there is any religion to be deduced from Nature. It is only by overcoming Nature, that man can possibly prove the existence of the Deity, and arrive at the knowledge of the attributes of his own nature. Go forth, thou little Book, proving that there is a God; not resting on priestly teaching by tradition from bygone and ignorant ages, but based on the arguments which proceed from self-consciousness. Go on, and prove the existence of God as a just and wise Law-giver, Go on, not proving the fact by any even of nature's contrivance apart even from theological tradition. Go on, proving God alone through man; for by man can God only be taught.

I wish to prolong this address, and therefore would put it off for another sitting.—FINIS.

#### VITAL FORCE AS A CURATIVE AGENT.

[The last number of *Londoner Zeitung Hermann* contains an article, of which the following is an English translation. As it is from an important organ of German opinion in London, and printed in the German language, the appearance of such an article assumes a gratifying significance.]

There are extraordinary phenomena, exceedingly difficult to explain, but which admit of proof beyond doubt or refutation. Amongst these may be reckoned the curative methods of the celebrated Spanish specialist, Mr. F. Omerin, who by the application of his system of Vital Force, unaided by medicine, has cured diseases which have baffled the skill of some of the most eminent medical men. That this statement is no idle assertion, is proved by the testimony of numerous persons of undoubted integrity, who have been cured by him after having tried every other remedy in vain, persons who reside in London, and whose social position precludes all doubts as to the perfect veracity of their statement. And to these testimonies we can add our own experience; for Mr. Omerin has not only cured us of Rheumatism in the right shoulder, but has also cured one of our intimate friends of a liver complaint of many years standing, which none of the doctors, whom he consulted, were able to accomplish, whilst the complaint, as well as a throat disease of long standing, from which he suffered, yielded to Mr. Omerin's special treatment within a very few days. The diseases which Mr. Omerin so successfully treats, comprise mainly affections of the nervous system and derangements of the digestive organs, the disturbed functions of which he restores, imparting to the patient renewed life and strength, and thus re-endowing him with nature's most precious gift, which makes life dear to man—Health!

According to the testimonies before us, Mr. Omerin has cured cases of neuralgia, sciatica, gout, rheumatism, epilepsy, headache, pains in the back and in the joints, failure of muscular power, paralysis, ophthalmia, and numerous other diseases, some of which had been treated in vain by experienced medical men, and in most cases the cures were effected

in a very short time, although the complaints were often of long standing.

We publish these facts solely in the interest of suffering humanity, and are convinced that Mr. Omerin's method will in the course of time be more and more appreciated, although doubtless, he, like all innovators who have to strike out a path for themselves, will have to struggle against opposition, to overcome many prejudices, and to disprove all kinds of antiquated theories. Truth is, however, stronger than prejudice, and facts appeal more eloquently to the senses than theories, and there is no doubt that he will ultimately succeed in overcoming all obstacles, and continue to relieve the afflicted in spite of any opposition he may encounter, however powerful such opposition may be.

## PROGRESS OF SPIRITUAL WORK.

### SPIRITUAL WORK IN JERSEY, AND THE SOUTH AND WEST OF ENGLAND.

**FAREWELL TO JERSEY FRIENDS.**—On account of the tidal currents which cross each other in the English Channel, the twelve hours' passage to or from Jersey is often attended with much discomfort; many persons become prostrated by the distressing *mal de mer*. In my own case, however, on this occasion, the geniality of the elements rendered the passage both to and from, not only free from discomfort, but extremely enjoyable. The results of the various meetings during the last week of my stay were so good, that I somewhat regretted severing my connection with the work there. I have however, great confidence that all will go on well, with Mr. Metherell—a host in himself—as president: Miss Viel, a lady of no common genius, as secretary, and the co-operation of the fine company of friends, who remained on Sunday week after the service to consult about future arrangements. There is every reason to believe that the public effort will be well sustained. Whilst mentioning names, I would like to acknowledge the great kindness of Captain Vantier and his good lady, who made me a member of their household during my stay: the family of the late Colonel Brayn, for their disinterested and generous aid; the genial sympathy of the Rev. J. L. Hanau, an esteemed Jewish Rabbi and master of languages, and many others whom I cannot name. I would like to assure all these friends, that my appreciation of their kindness to me is deeper than can be indicated in mere words.

**SOUTHAMPTON.**—Arriving at Southampton, I was very kindly welcomed into the house of a gentleman, a merchant of the town, whose warmest sympathies are given to the Cause of Spiritualism. On the evening of my arrival, a home circle was appropriately held, a lady medium being controlled by the former mistress of the household. The spirit friend gave striking evidences of identity and amongst other utterances, turned to myself with the encouraging words, "You will do well in this town." On Thursday evening, the 31st March, a few friends met to discuss the arrangements for future work, a hearty interest being manifested in the matter. It was decided on the writer's return, to secure a public room and commence operations.

**WINCHESTER.**—At the above named meeting Mrs. Barter was present from Winchester, to advocate the spiritual interests of that city, generously offering a home to the pioneer on coming thither to work. As the upshot of our conference it was decided that public efforts should be forthwith inaugurated in Southampton and Winchester, either simultaneously or consecutively. We thus worthily celebrated the 37th Anniversary of Modern Spiritualism, by adopting plans for the spiritual enlightenment of the people, in one of the chief commercial ports, and one of the most ancient and celebrated cities of England.

**NEWTON ST. CYRES.**—On reaching home I found our friends as earnest as ever in their efforts to spread the truth. I have been much pleased to learn of the new elements of interest which have been awakened in the neighbourhood.

**EXETER.**—Our Exeter friends gave me a kind invitation to attend their tea and meeting on Good Friday. I was glad to have the opportunity of being present. Entering the upper room before tea, a familiar voice reached my ear, being that of Mr. John Husson, formerly referred to in Plymouth reports as "Mr. H." He was speaking earnestly under control, and on coming to, was greatly surprised to find an old friend by his side. He was immediately followed by Mr. James Hamlyn ("Mr. H." of Exeter), also under control, who took me by the hand and addressed me in an affectionate and eulogistic manner. He then spoke under other controls to the company. About 45 sat down to tea. The evening meeting, by reason of the varied and deeply interesting features that characterized it, and chiefly for the remarkable combination of representative elements found therein, was such as to make the occasion a somewhat memorable one. The well-known veteran, Mr. W. Rossiter, of Torquay, presided, and there were also present Mr. Best and Mrs. Trueman, from Plymouth; Mr. Hopercroft, from London; a company of friends from Newton St. Cyres; a couple of friends from Collumpton; and last but by no means least, Mr. Batt, from the distant colony of New Zealand, to whom reference was made in the *MEDIUM* for March 6th. The proceedings were entirely spontaneous, the interest being maintained unflaggingly throughout. Something like the following programme was thus observed. The chairman's opening address was followed by some remarks from the writer. Then, whilst a hymn was being sung, Mrs. Trueman, of Plymouth, was controlled to speak, and to also give some clairvoyant descriptions. Then came in order, Mr. Batt, from New Zealand, Mr. Page, president of the Exeter society, and Mr. Best, of Plymouth; normal speakers, whose utterances and testimonies were much appreciated. Next followed Mr. John Husson, whose remarks in the normal state were interrupted by the overshadowing influence of his unseen guide, who with much deeper tone and intenser manner continued to address the meeting. Following this came the writer, who claimed to have charge of the Spiritual Plough, giving a resumé and review of his work in different parts of the spiritual field.

This speaker was followed by Mr. James Hamlyn, who, chiefly under spirit influence, charmed and instructed the audience by his earnest and eloquent utterances. The most remarkable and successful feature of the evening, however, was decidedly that contributed by Mr. Hopercroft, of London. The psychometric delineations and clairvoyant descriptions given by that gentleman produced quite a sensation, and gave conviction and encouragement to many. As stated by the writer at the meeting, the invaluable powers possessed by Mr. Hopercroft cannot be too widely known, and personally I now do, and will on every occasion, recommend all Spiritualists to procure the services of that gentleman. The interest of these proceedings had simply reached its climax when nearly eleven o'clock compelled us all to disperse. Our Exeter friends have thus been favoured with a real Spiritual demonstration, appropriate to the 37th Anniversary of the Movement; and one, too, they will not soon forget.

OMEGA.

### LEEDS: EDINBURGH HALL, SHEEPSCAR.

MARCH 29th, ANNIVERSARY SERVICES.

Mr. Johnson, of Hyde, in the afternoon related his experience, and gave his reasons why he was a Spiritualist. The lecturer in a fluent manner stated, very concisely, the reasons which induced him to embrace the Spiritual Philosophy, being based upon facts which admitted of no other interpretation than the hypothesis—their spiritual origin. These facts were so numerous, that they compelled him to abandon his atheistic principles, and adhere to Spiritualism. Mr. Johnson's personal experience was most instructive, and tended to corroborate the experience of Spiritualists in all countries of the earth, viz., that spirits do communicate with mortals. He very pertinently pointed out that while he agreed with his Secular friends as regarding life as one life, of which they only recognised one half, he united both halves in one grand whole, and thus completed the sum total of human existence.

In the evening Mr. Johnson's guides dealt with the question of "Spiritualism, the world's future comforter and purifier," which they handled most effectively. The creeds and dogmas of Christendom were examined, in the spirit of historical and philosophical criticism, the guides appealing to the common sense of the audience for confirmation of the position they took. They called in question the utility of these dogmas, and very succinctly pointed out that the world was neither "comforted nor purified" through the exposition of the doctrines of the Christian Church. They claimed that Spiritualism alone was capable of purifying and comforting humanity, by teaching men to seek salvation from error and ignorance,—to seek to be saved from themselves; to fearlessly explore each problem of life, and thus understand more clearly *God's way*—the path whereby man ever travels upward and onward. Spiritualism comforts man by bringing him into communication with loved ones gone before, and thus bringing him joy and gladness, unknown to agnostics, or the orthodox.

### OUR FIRST ANNUAL TEA MEETING.

On Monday, March 30th, we spent a very pleasant and enjoyable evening. Tea on the tables at 5.30, of which a goodly number partook. A very entertaining programme followed, during which we had normal songs, speeches, and a dioramic lecture, "Up the Nile to the War." Among our guests were Mr. Hillam (medium), Mr. Hepworth (medium), Mrs. Menmure (medium), Mr. Greig, (medium), and Mr. J. C. McDonald, who sang under control in the Italian language, and also delivered the Dioramic Lecture, which was most instructive. Egypt, venerable Egypt, hoary with antiquity, who can gaze on the wreck of thy former grandeur, on thy engineering skill, embodied in thy pyramids, thy architecture in those beautiful temples, where thy sages sought to comprehend the works of the great architect of the universe, and worshipped Him who is *all* and in *all*, without feeling their souls stirred to their inmost depths,—without experiencing a sense of ecstasy, and an admiration for the mind who planned those gigantic monuments, the fragments of which remain to our day. We lived in that past, as the scenes flitted across the canvass, only regretting that time stole too quickly away, and compelling us to bid Egypt and her wisdom adieu.

To the guides of Mr. Hillman we listened with rapt attention. The manner in which they treat their subject bespeaks culture, and a high intelligence. Every sentence is burdened with matter, a logical sequence runs through the whole discourse, and when they have done, one feels that the ground has been covered, and that their faith in Spiritualism is strengthened.

Thus we passed a very pleasant evening.

COR.

**NORTH SHIELDS:** 6, Camden Street, April 5.—In the absence of Mr. J. Scott, Mr. Rowe and Mr. W. H. Robinson kindly officiated. Mr. Rowe dwelt on the "Resurrection," and Mr. Robinson on "The use of Spiritualism," both gentlemen receiving a cordial vote of thanks for their highly interesting and instructive discourse.—April 6.—We celebrated our third anniversary with a Tea and Concert, which proved successful, notwithstanding the many tea meetings held elsewhere in the town that day. The tables were presided over by Mesdames James Eskdale, Senr., T. Elliot, W. Eskdale, Junr., Towler, Jonathan Eskdale, Cedar, Joseph Barker, Miss Charlton, Misses Isabella and Polly Young, to all of whom great credit is due. The concert was numerously attended, at which the following ladies and gentlemen took part: Mr. Shelton, Miss Charlton, Mr. and Mrs. Robertson, Mr. J. James, Miss Yeeles, Mr. J. Taylor, and Miss Anderson. Accompanists: Miss Charlton and Mr. Shelton. Mr. Thompson, president of Newcastle Society, in a hearty speech, moved a vote of thanks to all those who so kindly provided tea and entertainment. This was most cordially seconded by Mr. Rowe, and carried with acclamation.—J. T. McKELLAR.

**MORLEY:** April 5.—Mrs. Yarwood paid her first visit here, and gave two very good addresses, on "What has Spiritualism done for you?" and "Who are the true Christians?" She gave several excellent clairvoyant descriptions at the close of each address, most of which were at once recognised. The room was crowded to excess in the evening, and though the service extended to two hours, people seemed in no hurry to leave, but gathered into groups in the room, to discuss the beautiful truths brought before them. Altogether we had a very pleasant day, many enquiring when Mrs. Yarwood would visit us again.—B. H. B.



## ANNIVERSARY MEETING AT KIRKCALDY.

A Tea Meeting was held here on the evening of Monday, March 30, in honour of the Anniversary of Modern Spiritualism. The proceedings were entirely of an informal character, and partook more of the idea of a family party than the stereotyped order of the soiree. During the course of the evening, speeches of an interesting nature were made by several of the members. Mr. J. Anderson, in the course of a practical address, dwelt much on the power and satisfaction to be had from the religious aspect of the spiritual philosophy, and what he found professed by the Churches was a possession and a mighty truth in the hands of Spiritualists. He had seen and heard a good deal in the course of his experience in the Church, but he had found a clue to many obscure and doubtful subjects, and in Spiritualism a knowledge which threw a light over the entire domain of Revelation. An earnest student cannot fail to find much that is in harmony with the instinctive pleadings of his own soul, as well as a ground of application to the wants of his fellow men.

Mr. Stewart spoke on the utility of the truth contained in Spiritualism, and how efficacious it would prove when honestly dealt with, in correcting and mending the various evils which afflict human society. He drew an illustration from the preserving power of salt. He considered it a healthy and not a dangerous element when introduced. Salt may irritate a festering wound; but applied as an antiseptic it preserves from dissolution and decay. So in like manner the power of Spirit, if recognised by the Churches, might keep alive and cherish the spiritual life of the people, and draw the mind away from the formalism and deadness which is spreading through the Church.

Mr. A. Duguid spoke of the "Birth and Childhood of this New Spiritual Era," and how the heavenly power had grown from the weakness of the child to a mighty and advancing power. There was nothing to alarm or terrify the minds of those who revere the grand old Christian system, as the essential elements of Christianity are contained in the New Dispensation. The knowledge derived from the teachings of Modern Spiritualism, is only the application of the life and teachings of Jesus, and the unfolding of the true relationship of the Christly power to the needs of the present age.

Music also rendered the evening attractive, as Mr. and Mrs. Anderson and party sang several very nice and appropriate melodies. Besides a plentiful supply of tea, purveyed in Mrs. Duguid's good and orderly way, the table was furnished with a variety of fruits palatable to the inner man. The meeting terminated by some of the younger portion of the company introducing a dance, which was kept up until the early hour of the morning, and the company separated after a most enjoyable gathering.

ZODIAC.

STONEHOUSE: Spiritualists' Lecture Hall, Union Place.—Good Friday morning, a hymn having been sung, Mr. W. Burt read Mr. Colville's letter in the MEDIUM, after which his guides gave an address on "The Death of Jesus." Mr. Hill was controlled to deliver an earnest address on "How to obtain Spiritual Gifts." At the circle a friend was controlled to write, the spirit giving his name, late residence, age, number of children left, and other particulars. There was a very fair attendance, and all seemed to enjoy the service very much.—On Sunday morning, Mr. W. Burt's guides spoke on "Spiritualism abroad," asking all to exercise charity and allow free scope to investigate. At the circle our good friend Mrs. Trueman gave several clairvoyant descriptions, giving name, age, residence, and general appearance so accurately as to be perfectly recognised, at which the control exhibited unbounded joy. Evening, at 7, the control of Mr. W. Burt, spoke on "The Resurrection of Christ," arguing that in no sense was the material body of Christ different from other human bodies; that it being so, would be subject to the same laws of dissolution; that the doctrine of the atonement was unsubstantiated, unreasonable and illogical: that the material body did not rise; that he became materialised in the "upper room," and answering the question—What became of the body? said, that undoubtedly it was stolen from the sepulchre, not by the disciples,—they had not the moral courage so to do—but that Joseph of Arimathea, to whom the tomb belonged,—alone having the right to enter, and believing the report that the disciples would do so, himself took away the body, as a preventive: that the idea of Christ leaving the Godhead, taking upon himself the flesh of humanity, dying, rising again, and carrying that same flesh into heaven, uniting again with the Godhead (who is called all spirit) the materiality of humanity, was altogether at variance with reason and common sense. At the circle, clairvoyant descriptions were given through a lady whose name I do not know; also the same lady's sister, Miss Bovett, was controlled to speak. The attendance was good—although a down-pour of rain incessantly.—COR.

HALIFAX: April 5.—In the afternoon, as also the evening, the chair was taken by Mr. Jagger, who read from one of the Rev. Page Hopps' works a lesson in which the "Diffusion of Ideas" was referred to. Mr. I. Thompson, of Salford, used this as a text, upon which to weave some very good and useful lessons. Whilst commending ideas for their varied modes in giving expression to theories, the diffusion of facts was of equal importance, and more demonstrative to the inquiring mind. The ideal of Spiritualism was phenomena, whilst phenomena depended upon conditions. Conditions were the great factor in universal law, and applied to all things under heaven. Experiences were the school-hours from whence the lessons of life were acquired; whilst demonstrations of spirit-power, wherein you were forced to grapple with falsehood, manifested the grand truth that these falsehoods must be either those of yourselves or someone else, and if of someone else, they perform demonstrated intelligence.—In the evening, we were treated to Mr. Thompson's Reply to the Sermon by the Rev. T. Cross. As an argument, we are bound to give it commendation, whilst the interest would undoubtedly have been enhanced, had the Rev. aggressor been a minister of this town. Happily they live in peace here.—COR.

BIRMINGHAM: Oozells Street Schools, April 5.—Mr. J. W. Mahony gave a farewell address to a good audience, being about to depart for America. With great power and eloquence he gave a summary of his ten years' work in the Cause, arguing out the whole question in a logical manner as he proceeded. A vote of thanks was most heartily passed to Mr. Mahony, moved, seconded and supported in remarks of a touching and sympathetic character, and expressive of all good wishes to him on his mission to America.—COR.

SOWERBY BRIDGE.—On Good Friday, we had a tea-party and entertainment in our Lyceum. About 140 sat down to a substantial tea, and in the evening the room was crowded. It was the most successful gathering we have had for a long time. Mr. Broadbent occupied the chair, and a very enjoyable time was spent. The programme opened with a glee—"Spirits' Advance," by the choir; the tenor and soprano solos being given by Mr. H. Gaukroger and Mrs. Robinson. Recitation, Miss Thorpe; song—"I cannot sing the old song," by Miss Booth; song, Miss Law; duett—"Home to our mountains," Miss Broadbent and Mrs. Robinson; piano solo, by Miss S. H. Gaukroger; song—"Auntie," Miss Broadbent (encored); duett—"Flow Gently, Deva," Messrs. Hoyle and Sutcliffe; recalled and gave "Love and War." The first part of the programme closed with a dialogue, composed for the occasion by Mr. A. D. Wilson, entitled "Mr. Pilkington's perplexities," and was well gone through by Mr. Wilson and nine members. The second part of the programme opened with a children's entertainment as follows: musical piece entitled "See Saw," by 16 children of the Lyceum; one or two recitations were given, and a song by Master Harry Thorpe, entitled "Oh dem golden slippers." Great credit is due to Mr. H. Gaukroger for his efficient training of the children, especially in the "See Saw," which was thoroughly enjoyed by the audience. The remainder of the programme was then gone through: glee—"Little Johnny Horne," by the choir, was well received; recitation—"Nature's Gentleman," Miss M. Thorpe; song—"Blue Alsatian Mountains," Mr. S. Hoyle (encored); duett, Miss Broadbent and Mrs. Robinson. Mr. Wilson caused much amusement by his impersonation of the "Street Singer," in three characters. A duett on the flute and piano was given by Master and Miss Ashworth. A glee entitled "Old King Cole," and the usual vote of thanks concluded the gathering. Mr. Hartley ably presided at the piano.—COR.

MANCHESTER: Temperance Hall, Tipping Street, Ardwick, April 5.—In the absence of Mr. Brown, as announced, we formed a circle in the morning, and we had some plain and homely but welcome advice given, which was received with thanks and pleasure. Clairvoyant delineations by Mr. Plant concluded a profitable meeting. In the evening Mr. McDonald spoke on a number of subjects submitted by the audience: "Souls in Prison," "What became of the body of Jesus after it was laid in the sepulchre?" "Is the story of the miraculous conception of Jesus a fact?" "The experience of the Control in spirit-life"; all of which were well handled, and seemed to give general satisfaction. Mr. Plant's delineations brought the service to a close.—Speakers for April: 12, Mrs. Butterfield; 19, Mr. W. Johnson; 26, Mr. Armitage.—Bridge Street.—In the afternoon Mrs. Green, of Heywood, gave a beautiful address, embodying practical views of life, inculcating our duties here and preparations for the future. The lady is very young, and has not addressed many audiences; but we believe her to be destined to leave her name in the annals of Spiritualism. Mr. E. Brown will speak next Sunday afternoon.—W. LAWTON, C. S., M.S.S.S.

LEEDS: Psychological Association, Grove House Lane.—This Society held its usual Tea Meeting on Good Friday. We had a very excellent gathering of members and friends; upwards of one hundred sat down to partake of the good things provided for the occasion. Many of our co-workers live some considerable distance away from the rooms, and at these festive times, it gives us an opportunity of seeing and speaking to them, and also of hearing what kind of headway they are making in the outskirts. An entertainment followed the tea, in which Mrs. Kay sang, "Don't marry a man who drinks." Later on this lady, accompanied by Mrs. Smith, obliged us with a duet, making an impression on the audience. Mrs. Colley and two children sang—"Sweet Galilee," and several of our Lyceum scholars gave recitations. Messrs. Ogle and Dick came on afterwards with successful mesmeric experiments. Then we had thought-reading, ventriloquism, &c. A vote of thanks, tendered to our lady friends for their valuable services, brought a most enjoyable and instructive meeting to a close.—SEC.

WEST HARTLEPOOL: Temperance Hall, Church Street, April 5.—Mr. Ashman's guides opened the service, followed by those of Mr. W. Pickford, Pelton Fell. It was a very satisfactory meeting. In the evening the subject was "God is Love," which being the favourite theme with Mr. Ashman's guides, it was exhaustively dealt with. The horrible wickedness of imputing malevolent sentiments to the Loving Father was proved clearly. The Godlike in mankind, as in the case of Miss Nightingale and others, was cited as illustrative of the goodness which benefits all. It was the satanic character which the churches too frequently represented as divine, and this indicated that the influence of the Christian Church had departed, and that a new and more spiritual dispensation was being ushered in.—WM. WARDELL, Sec., W.H.S.A., 8, Havelock Street.

JERSEY.—April 5 being our first Sunday since Mr. Ware's departure from the Island, we were left to our own resources. In the afternoon we held a private circle for development, and in the evening we had a public meeting. Our President read an interesting article on "Immortality," which was followed by the reading of an extract from "The Little Pilgrim in the Unseen" by the writer of this. We also had some singing, and the influence was good. Our friends are sympathetic, and if we but have patience and perseverance, we may expect a glorious harvest. Two circles were held during the week at the house of a friend, one lady being almost totally entranced. Much work is also being done in private, and the seed is being sown, slowly but surely.—EXCELSIOR.

MORECAMBE.—On March 29 our Society inaugurated services, which we propose continuing once or twice a month at present. Mr. Clarke, of Pendleton, was the speaker, dealing in the afternoon with "Orthodoxy and Spiritualism," wherein the difference was shown, the one being priestly dogmas, and the other good works based on Spiritual light. One or two questions were asked at the close. Our president, Mr. James, stated our motto, aim and object as given by Mr. Wallis in last week's MEDIUM. In the evening Mr. Clarke's subject was, "Man's origin and antiquity, and ultimate destiny." This was much enjoyed by all; full of thought and information, tracing man's past career and his future glory in the Summer Land. We had crowded meetings and little opposition. One question was, "How could we have religion without Jesus?" The control replied by stating that the Mussulman might ask how we could have religion without Mahomet? All now wanted is that our friends come forward without fear of opposition.—On Sunday last Mr. James's controls gave the Spiritualist's conception of "God," in contrast with that held by the orthodox. Questions were also answered.—COR.



**DENHOLME:** March 29.—The first Spiritualist public meeting was held here. Although the weather was very disagreeable, the fine hall of the Mechanics' Institute, which holds 600 comfortably seated, was, in the afternoon, crowded full, many having to stand during the service. Mr. Morrell and Mrs. Greig, two popular mediums, had been invited to advocate our great cause in this district, and the angels used them with great force and power to address the assembly, who listened with breathless attention, the subject being, "Spiritualism, its facts and phenomena." The evening meeting was such, that during my thirty years occasional public advocacy of spirit-intercourse, I have never seen it equalled. It seemed a fulfilment of the prophecy given to me by spirits after the first meeting in Queen Street Hall, Edinburgh, in 1855. I asked what the people were thinking of the subject, and received the following in answer:—

"Some cry it's all fudge, others laugh it to scorn,  
But, rest you assured, both parties are wrong;  
For, if they live long, they plainly shall see,  
The twig you have planted, will grow to a tree!"

The hall was literally wedged full, with a very respectable, intelligent and orderly audience. Not only was every seat crammed full, but the passages also, with those who had to stand, even the window-sills were utilized as seats, while the stairs was crowded as far down as the speakers' voices could be heard, and hundreds had to go away, not being able to get near the door. The subject was, "News from the other world," which the spirits controlling handled in a masterly manner, through the mediums. Although hundreds had to stand during the entire time of service, in what must have been a very uncomfortable position, none appeared to be wearied, but all listened with profound attention, while their hearts seemed to "burn within them," as the angels poured forth in an eloquent manner, words of instruction and advice respecting the life to come, while at the close, hundreds appeared reluctant to leave the place. We were favoured by the presence of a number of good singers, from Bradford and other places, who gave quite a charm to the meeting.—**JOHN SCOTT.**

**DEVONPORT:** Heydon's Hall, 98, Fore Street, April 5.—Morning, a circle was formed. The controls of Miss Bond gave an invocation, followed by a short address from the guides of Mr. Leader. Several communications were written through Miss Bond, to those in the circle and for one friend who was not then present. In the afternoon, at the private circle, we had a very harmonious gathering. Good phenomena were obtained through the table, and several strangers were influenced. One little girl was also controlled to speak for a short time. The guides of Miss Bond brought to a close the service, with a very interesting address.—In the evening, at 6.30, the controls of Miss Bond gave a very eloquent and powerful address, subject, "The Evolution of Religious Sentiment." The discourse was a grand one, lasting for 30 minutes. Mr. J. Meadley presided.—**HON. SEC., Free Spiritual Society.**

**NEWCASTLE-ON-TYNE:** March 29.—Mr. T. B. Tilley gave a most excellent and eloquent address on "The Cressets of Immortality." The lecture, which was poetic in thought, was highly appreciated by the audience, and a cordial wish expressed that Mr. Tilley would favour us again shortly, which the lecturer kindly promised, when returning thanks for his cordial reception.—April 5.—Mr. Jas. Dunn gave two trance addresses: in the morning, on "Resurrection, Material or Spiritual?" and in the evening on "Redemption of man." There was a fairly good audience, and the remarks of his guides were listened to with much attention.—Mr. E. W. Wallis will visit Newcastle on 19th inst.—**ERNEST.**

**GLASGOW:** 2, Carlton Place, April 5.—Very interesting meetings, both morning and evening. Mr. Wallis was in capital form, while the harmonious conditions given enabled the spirit-friends to pour forth a flood of useful and inspiring information. Mr. and Mrs. Harper, of Birmingham, were present, and at the morning meeting put some pertinent questions, which brought out clearly some points of the spiritual philosophy. The evening meeting was devoted to questions and answers, Mr. Harper at the close giving utterance to some glowing ideas.—The District Meetings have now been begun, Mr. Wallis visiting the East End on Wednesday last.—**J. R.**

**PENDLETON:** Town Hall, April 5.—Mr. Schutt devoted the afternoon to answering questions, which afforded great satisfaction to all present, as so many were sent up. In the evening Mr. Schutt's guides again addressed a large audience on "Fallen Man," and "Risen Lord." It was a splendid discourse, and dealt in a masterly, scientific style with the themes.—On Monday the Tea-Meeting was held in the Social Club, Withington Street, Pendleton, about 200 being present, and several others unable to gain admittance. After tea the chairman gave a few remarks regarding the Society. A hymn was then sung and Mr. Morse addressed the meeting. Mr. McDonald was then controlled, and sang an Italian piece. Then Mr. Rodgers, of Ramsbottom; Mr. Rodgers, of Broughton; Mr. Critchley, and Mr. McDonald addressed the meeting. Mr. Richards very ably presided as pianist, and charmingly sang "The Village Blacksmith." Mr. Morse then read an American love tale—"Georgiana and her lover," which greatly amused the friends. Miss Morse, Miss Lowe, Mr. Gill, Mr. Walker and others added greatly to the evening's enjoyment by their various songs. The first programme was brought to a close by an eloquent address by Mr. Morse, and a vote of thanks passed to Mr. Morse and all the rest, concluding with the doxology. The room was then thrown open for dancing, and Mr. Linden and Mr. Grundy turned in as violinist and pianist, and our young friends seemed reluctant at giving up at a very late hour.—Next Sunday Mrs. Groom: hoping all friends will attend as the collection is devoted to the Liabilities Fund.—**C.**

**MIDDLESBOROUGH:** Granville Rooms, Newport Road, April 5.—In the morning Mr. Jos. Stevenson spoke in a very interesting and instructive manner on Mediumship, explaining the effect of different conditions. He afterwards answered many questions in a satisfactory manner. In the evening as an Anniversary discourse, he gave a very good explanation of "Spiritualism," as to its origin and progress. It must have been a very useful address to strangers, and those but little acquainted with the subject. When questions were asked for, none were put, showing how thoroughly satisfactory the discourse must have been.—**A. McSKIMMING, Sec.**

## THE CHILDREN'S LYCEUM.

**KEIGHLEY:** March 29.—Morning; attendance—8 officers, 29 girls, 35 boys. We opened the session by singing hymn "When the morning light drives away the night," and prayer by the Conductor, then proceeded with the lessons. Class one, led by Mr. J. Ingham, subject—"Digestion"; class two, led by Mr. E. Spencer, subject—"1 Cor., xiv."; class three, led by Miss Wilson, subject—"Mineral Kingdom"; class four, led by Miss Alice Pickles, subject—"Heaven, or the better land"; class five, led by Mr. Hardaker, subject—"Matt., ii."; class six, led by Mr. C. Mitchell—"Lessons on common objects"; after which recitations were given by our little friends, Annie Whitaker and Annie Greenwood. Then the controls of Mr. Houldsworth delivered an appropriate address on "Education, and its benefits to the human family." Hymn 12, Lyceum book, was sung, and prayer by the controls of Mr. Houldsworth brought the session to a close.—Afternoon; attendance—8 officers, 26 girls, 31 boys, and one visitor. Reading, singing, spelling, &c., were gone through, and the session was brought to a close a little earlier than usual, on account of the special services which were conducted by Mr. F. Ogle and Dick Nesbit, in the Temperance Hall.—**PROGRESS.**

**MIDDLESBOROUGH:** March 29.—Morning: present, 5 officers, 10 scholars. After singing, the Conductor read and explained a chapter of New Testament; then we had a short lesson on Botany. The afternoon session was attended by 9 officers and 29 scholars. After singing, we had golden and silver-chain recitations, calisthenics, marching, &c. The Conductor questioned the scholars on Botany, the answers given being suggestive of great improvements made. Mrs. Valey then read a short essay on the same, after which we closed the session.—**R. H. KNEESHAW.**

**SOEWERY BRIDGE:**—On Sunday afternoon, there were present about 45 teachers and scholars. After the calisthenics, conducted by Mr. J. W. Collins, about five recitations were given by the younger scholars.—In the evening Mr. A. D. Wilson gave a very interesting discourse on "Christ rising from the Grave."—**COR.**

**Hoxton:** 227, Hoxton Street.—On March, 29 we considered what should be done with the contributions of the Psychological Society. It was resolved to return it to all clear members, thirty in number, with 5d. additional from visitors; the hall being granted free by the widow of the late C. Fredericks. Twenty true Spiritualists have taken the hall, and will pay the rent, with the use of the private entrance. Our meeting on April 5th was very a successful one, with one of our writing mediums, and the control of Mr. Webster, "Thos. Wilson," the Spitalfields' weaver. We have ten mediums under development; some are assisting other societies in this great work.—**D. JONES, Sec., H.P.S.**

**KENTISH TOWN:** 88, Fortess Road.—On April 19, Mr. Swatridge will open his new rooms with an address on "The Gospel of Freedom." He hopes to see his old friends. Trams, and bus from Oxford Street, pass the door: fare 2d. Service at 7 o'clock.

**HACKNEY ROAD, E.:** Perseverance Coffee House, 155, Great Cambridge Street, April 5.—Mr. Savage gave clairvoyant descriptions of spirits, most of which were recognised. While under control, Italian was spoken through him, which was understood by one friend present, a non-Spiritualist.—**COR.**

**WALWORTH:** Lamb's School Room, 43, Manor Place, April 5.—A good meeting; several fresh investigators present. On April 12, Mr. Veitch, "Spiritualism destructive and constructive"; 19, Miss E. Young; 26, Mr. Robson; May 3, Mr. Savage; 10, Miss Keeves; 17, Mr. Walker. Tea tickets are selling.—**GEO. PEDDLE, Sec., W. A. S., 5, Pasley Road, Surrey Gardens.**

**LIVERPOOL:**—We have had a pleasant visit from Mr. Smith, Secretary of the Psychological Society, introduced by Mr. Morse. As an indication of progress, he informs us that a New Hall is being prepared, and that it will soon be ready for occupation. Sunday appointments in April—12, Mr. J. J. Morse; 19, Mr. J. S. Schutt; 16, Mrs. Groom.

**OAKENSHAW (Co. Durham):**—We have had some grand manifestations of spirit-power. I am well convinced of the fact, and I would like to see the work progress. When we first commenced by taking the MEDIUM, there was none coming here, and now there are about a dozen, and we have got it into a Library. There are many inquiring what it is about. We tell them to read, and it will inform them. We hope to have some good news by and by.—**WM. CLARKSON, 9, Old Row.**

**HEYWOOD:** April 5.—Mr. Tetlow addressed a fair attendance afternoon and evening. First on, "Not come to destroy but to fulfil the law and the prophets," dealt with in a most eloquent and inspiring manner; as was the second, "The resurrection body of Jesus, and what became of it." We expect to have Mr. Tetlow with us again on May 31, and Mr. Plant on May 10. We have taken a room, and expect to open it shortly.—**S. W.**

**BACUP:**—On Sunday afternoon, Mrs. Groom's guides took for their subject—"Our Spirit Homes"; in the evening, "The New Jerusalem." It is quite needless for me to say that both of these subjects were dealt with in the grandest manner, the audience being kept completely spell-bound. I am happy to say that her clairvoyant descriptions were a great success, for she gave at the two meetings, thirty-seven descriptions, which perfectly captivated the audience. I would like to draw attention especially to one of these descriptions, inasmuch as it is so striking in its character. There was a person in the audience, who had lost his wife only a fortnight ago. Although the man had never previously attended a Spiritualistic meeting, Mrs. Groom described his wife as standing beside him, and she also told him accurately what were the last words she had spoken to him in the flesh. Mrs. Groom has made a great impression here, and many inquiries were put to us as to when she would again visit Bacup. To this we could give no definite answer, but we all hope that her life may be prolonged so that she can carry on the glorious Cause which she has so deeply at heart.—**J. BROWN.**

**OSWALDTWISTLE:** Spiritualistic Funeral.—On Saturday last, the first funeral in connection with the above society took place at Emmanuel Church, the body being that of Rupert Holgate, aged six weeks, son of Mr. Robert Holgate, late secretary. He being a thorough Spiritualist, determined upon having a thorough spiritualistic funeral, and asked Mr. Newell, medium, whether he would conduct the service. We marched to the church, and when within thirty yards from the gates the



bell pealed forth its solemn sound, announcing that another body was about to be consigned to mother earth. The bell ceased, and the sexton, hat in hand, led the way to the grave, but the Spiritualists kept their hats on their heads, not regarding the ground upon which they trod as being any more sacred than the road leading to the church. The grave being reached, the medium removed his hat and gave out the 60th hymn beginning with "Death is the fading of a cloud," which was sung most heartily. An invocation was then offered up, after which a short and pithy discourse was given by Mr. Newell's guides, in which was set forth the fact that the body once consigned to the grave would never again rise, "so," said the control "you never need expect it." The guides then urged upon those gathered around (and there were not a few), the importance of being ready for the glorious change, the entrance into the happy Summer-land. Altogether the service was very impressive, appropriate, and well received by the non-Spiritualists, some of whom said, "If that's the Spiritualists' way of burying we can find no fault with it. It is quite as good as the other." Another said, "I've been to their meetings and I'll go again." The sexton himself remarked he had nothing to say against the service. We concluded by singing "We do not die, we cannot die," and we may congratulate ourselves upon "Daring to be Daniel" for once.—JAMES TOMLINSON.

## THE SPIRITUALISTS' DIRECTORY.

### MEETINGS, SUNDAY, APRIL 12th, 1885.

#### LONDON.

CAYENDISH ROOMS, 51, Mortimer Street, W., at 7: Dr. J. Commodore Street, "Psychometry, Metaphysics, the power of Mind over Matter."  
KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance April 12. The Room to be let on other Evenings.  
HACKNEY ROAD, E.—Perseverance Coffee House, 155, Great Cambridge Street, at 7.30, Seance; Mr. A. Savage, Medium. Wednesday at 8, Investigators' Circle.  
HOXTON.—227, Hoxton Street, at 8.  
MAYLEBONE ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., A. Seance; Wednesday, Physical; Thursday, Clairvoyance; Friday, Trance Address; Saturday, Mrs. Walker; all at 7.45 p.m.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.  
WALWORTH.—Lamb's School Room, 43, Manor Place, at 7, Mr. J. Velitch, "Spiritualism, Destructive and Constructive." At 8.30, Healing.

#### WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers.  
Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.  
KENSINGTON.—51, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.  
KILBURN.—At Mrs. Spring's, see above. Thursday, at 8, Development.  
HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, Seance at 8, Mr. Webster, Medium.

#### PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.  
BACUP.—Fable Hall, at 2.30 and 5: No Information.  
BARNOLY-EN-FURNESS.—50, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Henry Briggs.  
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
BILPES.—Lecture Room, Brookside, at 10.30 and 6.30.  
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Hepworth.  
BIRMINGHAM.—Ozella Street Board School, at 6.30: Miss R. Dale Owen.  
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 6 p.m.:  
BLACKBURN.—New Hall, New Water Street: at 9.30, Lyceum; at 2.30 & 6.30.  
BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Miss Musgrave.  
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mr. Arncliffe.  
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Morrell and Miss Sumner.  
Jackson's Mission Rooms, 448, Horton Lane, at 2.30 & 6: Mr. Collins Briggs.  
CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
CHESTER-LE-STRAIT.—Mechanics' Hall, at 6 p.m.: No Information.  
DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Miss Bond; at 6.30, Miss Bond, Subject to be chosen by the audience.  
EXETER.—The Mint, at 10.45 at 6.30.  
FELING.—Park Road: at 6.30: No Information.  
GLASGOW.—2, Carlton Place, South Side, at 6.30, Mrs. Wallis: "Practical Thoughts for Daily Life."  
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m., Mrs. Craven.  
Lyceum at 10.30. Monday, Service, 7.30.  
HARLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30: Wednesday, at 7.30 p.m.  
HATTON.—Miners' Old Hall, at 5.30: No Information.  
JERSEY.—Oddfellows' Hall, St. Helier's, at 3 and 6.30: Local.  
KINGSLY.—Lyceum, East Parade, 2.30 and 6.30: Mesdames Butler and Ingham, and Mr. Sunderland.  
KILLINGWORTH.—At 6, No Information.  
LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. and Miss Illingworth.  
Edinburgh Hall, Sheepscar Terrace, at 10.30, 2.30 & 6.30: Mr. J. S. Schutt.  
Wednesday, 8 p.m., General Members' and Friends' Seance.  
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30:  
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. J. Morse. Sec., Mr. J. A. Smith, 106, Granby Street, Princes Road.  
MACOLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.  
62, Fence Street, at 6.30, Local Mediums.  
MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mrs. Butterfield.  
Bridge Street, Pin Mill Brow, Ardwick, Tuesday, at 8.  
MORECAMBE.—3, Parliament Street, at 6.30:  
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Workman.  
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.  
NEWCASTLE-ON-TYNE.—Well's Court at 6.30: Mr. A. Morley.  
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
NORTH SHIELDS.—6, Camden Street, at 2.30 and 6.15: Mr. E. W. Wallis.  
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Local.  
Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough.  
Tuesday, 7.30  
OLDHAM.—176, Union Street, at 2.30 and 6:  
OSWALDSTWISTLE.—At Mr. Tomlinson's, 160, New Lane, at 6.30, Development.  
PENDLETON.—Town Hall, at 2.30 and 6.30: Mrs. Groom.  
PLYMOUTH.—Richmond Hall, Richmond Street, at 2.30, Circle; at 6.30, Mr. Paynter.  
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.  
Wednesday, Circle at 8.  
Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.  
SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:  
SOWERBY BRIDGES.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Mrs. Bailey.  
STONEHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., Address and Circle; at 7, "The Ascension of Christ," and Circle. Medium, Mr. W. Burt.  
SUNDERLAND.—323, High Street West, at 6.30: Circle.  
TUNSTALL.—13, Rathbone Place, at 6.30.  
WALSALL.—Exchange Rooms, High Street, at 6.30.  
WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Mr. R. H. Kneeshaw. Wednesday, Circle at 7.  
WESTHOUGHTON.—Late Infant's School, Wingates, at 2 & 6: No Information.  
WESTYALTON.—At Mr. E. Cransbury's, 7, Colliery Row, Twizle, at 6 p.m.

YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road Bradford.

## SPECIAL SERVICES, ANNIVERSARIES, &c.

BURSLAM: Newport Street Assembly Room, Dalehall.—Two Services will be held on Sunday, April 12, 1885, when Mrs. E. Green, of Heywood, will deliver an Address on "Spiritualism." Service in the Afternoon at 2.30, and in the Evening at 6.30. A Collection will be made at the close towards defraying expenses.

MR. THOMPSON'S REPLY TO THE SERMON BY THE REV. T. CROSS.

SOCIETIES desirous of having Mr. Thompson's services during April and May will oblige by applying to Mr. I. Thompson, 83, Chapel Street, Salford.

MR. E. W. WALLIS'S APPOINTMENTS.—April 12, North Shields.

Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 3, Dixon Avenue, Crosshill.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.  
Sundays: April 12, Blackburn; 19, Oldham; 26, Rochdale, Marble Works.

JOHN C. McDONALD, Inspirational Orator and Singer, is engaged as follows: March 22, Ardwick, Manchester; April 12, Belper; 19 & 20, Rochdale; May 6 & 8, Sheepscar, Leeds. Extract of testimonial from R. Scott, Esq., Briggate, Leeds: "Mr. McDonald's Controls have the quality, dignity, power, energy, grace, and elegance of those of Mrs. H. Britten." Week night's to fill. For open dates and terms, Address, YOUNG'S TERRACE, KIRKCALDY.

MR. T. S. SWATRIDGE is arranging for a Lecturing Tour in May next, on the Social, Moral, and Religious Aspects of Spiritualism. Address him, 88, Fortess Road, Kentish Town, London, N.W. Early communications requested.

MR. J. S. SCHUTT'S APPOINTMENTS.—April 5, Pendleton; 12, Leeds, Edinburgh Hall; 19, Liverpool; 26, Bacup; May 3, Kelghley; 10, Blackstead; 17, Blackburn; 31, Halifax; June 14, Leeds, Edinburgh Hall; 21, Oldham. Address: 28, Richmond Hill, Accrington.

T. ROSCOE, Inspirational Speaker.  
For dates and terms, address, 58, Toxteth Street, Droyliden, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—LIVERPOOL, April 12 & 13; BLACKBURN, April 19; CARDIFF, April 26, 27 & 29; NEWCASTLE, May 17 & 18; NORTH SHIELDS, May 19 & 20; KILGHLEY, May 24; LEEDS, May 31; STAMFORD, June 21; NORTHAMPTON, June 22; MANCHESTER, June 28.

NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, on a lecturing tour to America, Australia, and New Zealand, and as all his Sundays are now engaged, application for week-night lectures can only now be answered.

For terms and dates, for week-night meetings, address all communications to Mr. Morse, at 16, Dunkeld Street, West Derby Road, Liverpool.

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